FRONTISPIECE

Fame crowning with Laurel the Historian Xenophon, who is supported by Poetry & Oratory.

A NEW HISTORY OF THE GRECIAN STATES,

FROM

Their earlieſt Period to their Extinction by the OTTOMANS.

CONTAINING

AN ACCOUNT

OF THEIR MOST

MEMORABLE SIEGES AND BATTLES;

AND

THE CHARACTER AND EXPLOITS

OF THEIR MOST CELEBRATED

HEROES, ORATORS, AND PHILOSOPHERS.

EMBELLISHED WITH

COPPER-PLATE CUTS.

DESIGNED FOR THE USE OF

YOUNG LADIES AND GENTLEMEN.

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PREFACE.

THE very flattering Reception my *Hiſtory of the Roman Commonwealth* has received, has encouraged me to attempt, on the ſame plan, and with the ſame views, A Hiſtory of the Grecian States: thoſe States which, though inconſiderable in their extent, gave law to the ſurrounding nations, and brought ſavage man, who till then wandered in the wilds of ignorance and barbarity, into the pale of civil ſociety, and forced the rude cuſtoms of ſavages to yield to the refinements of the polite arts and ſciences. Though her lofty domes are now no more viſible, though her ſtately and magnificent cities have been long ſince levelled with the earth, and the martial ſpirit has ceaſed to exiſt on Grecian ſoil; yet the deeds of her Heroes, Legiſlators, and Philoſophers, will die only with Time itſelf.

After what has been advanced in the Preface to my Roman Hiſtory, little need further be ſaid in apology for this publication. I ſhall, therefore, only juſt mention the three heroes of my Frontiſpiece.

HOMER was the moſt celebrated and illuſtrious of all the Poets of antiquity; and yet we are not certain of what part of Greece he was a native; nor do we

know exactly the time of his birth, though he is generally ſuppoſed to have lived about eight hundred and forty years before Chriſt. No nation in the world has produced poems comparable to his.

XENOPHON was ſo celebrated a Greek Hiſtorian, that they called him the *Attic Bee*. He was a ſcholar of Socrates, and no leſs the warrior than the ſcholar. He wrote ſeveral books, of which ſome are ſtill in being, and their ſtile is conſidered as a maſter-piece. His Cyropædia, which he dedicated to Cyrus, has not its equal.

The character of DEMOSTHENES, the moſt celebrated Athenian Orator, will be found in different parts of this work. We have here only to add, that, when Antipater ſucceeded Alexander, he fled to ſave his life; and, in order to avoid falling into his enemy's hands, he ſwallowed poiſon, which he had prepared and kept for that purpoſe in his pen, and ſo ended his days.

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THE

THE HISTORY OF THE GRECIAN STATES.

CHAP. I.

GREECE, in its earlieſt infancy, was a combination of little ſtates, each governed by its reſpective ſovereign, yet all uniting for their mutual ſafety and general advantage. Their inteſtine contentions, however, were carried on with great animoſity; and, as it happens in all petty ſtates under the dominion of a ſingle commander, the jealouſies of the princes were a continual cauſe of diſcord. From this diſtreſsful ſituation, thoſe ſtates, by degrees, began to emerge; a different ſpirit began to ſeize the people, and, ſick of the contentions of their princes, they deſired to be free. A ſpirit of liberty prevailed all over Greece, and a general change of government was effected in every part of the country, except in Macedonia. Thus monarchy gave way to a republican government, which, however, was diverſified into as many various forms as there were different cities, according to the peculiar character of each people.

Though theſe cities ſeemed to differ from each other in their laws and intereſts, yet they were united by one common language, one religion, and a national pride, that taught them even to conſider all other nations as barbarous and feeble. Even Egypt itſelf, from whence they had derived many of their arts and inſtitutions, was conſidered in a very ſubordinate light. To make this union among the ſtates of Greece ſtill ſtronger, there were games inſtituted in different parts of the country, with rewards for excellence in every purſuit. Theſe ſports were inſtituted for very ſerious and uſeful purpoſes; they afforded an opportunity for the ſeveral ſtates meeting together; they gave them a greater zeal for their common religion; they exerciſed the youths for the purpoſes of war, and encreaſed that vigour and activity, which were then of the utmoſt importance in deciding the fate of a battle.

Their chief bond of union, however, aroſe from the council of the Amphictyons, which was inſtituted by Amphictyon, king of Athens, about the year 2500, and was appointed to be held twice a year at Thermopylæ, to deliberate for the general good of thoſe ſtates, of whoſe deputies it was compoſed. The ſtates, who ſent deputies to this council, were twelve, namely, the Theſſalians, the Thebans, the Dorians, the Ionians, the Perhaabeans, the Magnates, the Locrians, the Oetans, the Pthiotes, the Maleans, the Phocians, and the Dolopians. Each of theſe cities, which had a right to aſſiſt at the Amphictyonic council, was obliged

to

to ſend two deputies to every meeting. The one was entitled the Hieromnemon, who took care of the intereſts of religion; the other was called the Pylagoras, and had in charge the civil intereſts of his community.

This confederacy united the Greeks for a time into a body of great power, and greater emulation. By this aſſociation, a country, not half ſo large as England, was able to diſpute the empire of the earth with the moſt powerful monarchs of the world; by this aſſociation, they not only made head againſt the numerous armies of Perſia, but diſperſed, routed, and deſtroyed them, reducing their pride ſo low, as to make them ſubmit to conditions of peace, as ſhameful to the conquered as glorious to the conquerors. But, among all the cities of Greece there were two, which by their merit, their valour, and their wiſdom, particularly diſtinguiſhed themſelves from the reſt: theſe were Athens and Lacedæmon. As theſe cities ſerved for examples of bravery or learning to the reſt, and as the chief burthen of every foreign war devolved upon them, we ſhall proceed to give the reader a general idea of the genius, character, manners, and government of their reſpective inhabitants.

Though the kingdom of Lacedæmon was not ſo conſiderable as that of Athens, yet, as it was of much earlier inſtitution, it deſerves our firſt attention. Lacedæmon was, for a long time, governed with turbulence and oppreſſion, and required the curb of ſevere laws and rigorous diſcipline. Theſe ſeverities and ri-

gorous diſcipline were at laſt impoſed upon it by Lycurgus, one of the firſt and moſt extraordinary legiſlators that ever appeared among mankind. There is perhaps nothing more remarkable in profane hiſtory, yet nothing ſo well atteſted, as what relates to the laws and government of Lycurgus. What indeed can be more amazing, than to behold a mutinous and ſavage race of mankind yielding ſubmiſſion to laws, that controuled every ſenſual pleaſure, and every private affection! To behold them give up for the good of the ſtate, all the comforts and conveniences of private life, and making a ſtate of domeſtic privacy more ſevere and terrible, than the moſt painful campaigns and the moſt warlike duties! Yet all this was effected by the perſeverance and authority of a ſingle legiſlator, who gave the firſt leſſons of hard reſignation in his own generous example.

Lycurgus was the ſon of Eunomus, one of the two kings who reigned together in Sparta. During the minority of Charilaus, Lycurgus acted as regent; but, reſolving to make himſelf acquainted with all the improvements of other nations, he travelled into Crete, paſſed over into Aſia, and from thence went into Egypt. But while he was thus employed abroad, his preſence was greatly wanted at home, where every thing was haſtening to anarchy and ruin. On his return, he found the people wearied out with their own importunities, and ready to receive any new impreſſions he might attempt. He firſt communicated his deſign of altering

altering the whole code of laws to his particular friends, and then by degrees gained over the leading men to his party, until things being ripe for a change, he ordered thirty of the principal men to appear armed in the market-place. Charilaus, who was at this time king, at firſt oppoſed the revolution, but was ſoon perſuaded to join in the meaſure.

To continue the kings ſtill with a ſhadow of power, he confirmed them in their rights of ſucceſſion as before; but diminiſhed their authority by inſtituting a ſenate, which was to ſerve as a counterpoiſe between the prerogative and the people. The kings, however, had ſtill all their former marks of outward dignity and reſpect. The government hitherto had been unſteady, tending at one time towards deſpotiſm, at another to democracy; but the *ſenate* inſtituted by Lycurgus ſerved as a check upon both, and kept the ſtate balanced in tranquility.

To keep the people in plenty and dependence, ſeems to have been one of the moſt refined ſtrokes in this philoſopher's legiſlation. The generality of people were at that time ſo poor, that they were deſtitute of every kind of poſſeſſion, while a ſmall number of individuals were poſſeſſed of all the lands and the wealth of the country. In order, therefore, to baniſh the inſolence, the fraud, and the luxury of the one, as well as the miſery, the repining, and the factious deſpair of the other, he perſuaded the majority, and forced the reſt, to give up all their lands to the common wealth, and

to make a new diviſion of them, that they might all live together in perfect equality. Thus all the ſenſual goods of life were diſtributed among the governors and the governed, and ſuperior merit alone conferred ſuperior diſtinction.

It would, however, have anſwered no permanent purpoſe to divide the lands, if the money had been ſtill ſuffered to accumulate. To prevent, therefore, all other diſtinctions but that of merit, he reſolved to level down all fortune to one ſtandard. He did not, indeed, ſtrip thoſe poſſeſſed of gold or ſilver of their property; but, what was equivalent, he cried down its value, and ſuffered nothing but iron money to paſs in exchange for every commodity. This coin alſo he made ſo heavy, and fixed at ſo low a rate, that a cart and two oxen were required to carry home a ſum equivalent to twenty pounds Engliſh, and a whole houſe was neceſſary to keep it in. By theſe means, money was ſoon brought into diſuſe, and few troubled themſelves with more than was ſufficient to ſupply their neceſſaries. Thus not only riches, but their attendant train of avarice, fraud, rapine, and luxury, were baniſhed from this ſimple ſtate.

Even theſe inſtitutions were not thought ſufficient to prevent that tendency, which mankind have to private exceſs. A third regulation was therefore made, commanding that all meals ſhould be in public. He ordained, that all the men ſhould eat in one common hall without diſtinction; and, leſt ſtrangers ſhould attempt to corrupt his citizens by their examples,

ples, a law was expreſsly made againſt their entrance into the city. By theſe means, frugality was not only made neceſſary, but the uſe of riches was at once aboliſhed. Every man ſent monthly his proviſions to the common ſtock, with a little money for other contingent expences.

So rigorous an injunction, which thus cut off all the delicacies and refinements of luxury, was by no means pleaſing to the rich, who took every occaſion to inſult the lawgiver on his new regulations. The tumults it excited were frequent; and in one of theſe, a young fellow, whoſe name was Alexander, ſtruck out one of Lycurgus's eyes; but he had the majority of the people on his ſide, who, provoked at the outrage, delivered the young man into his hands, to treat him with all proper ſeverity. Lycurgus, inſtead of teſtifying any brutal reſentment, won over his aggreſſor by all the arts of affability and tenderneſs, till at laſt, from being one of the proudeſt and moſt turbulent men of Sparta, he became an example of wiſdom and moderation, and an uſeful aſſiſtant to Lycurgus in promoting his new inſtitutions.

Thus, undaunted by oppoſition, and ſteady in his deſigns, he went on to make a reformation in the manners of his countrymen. As the education of youth was one of the moſt important objects of a legiſlator's care, he firſt inſtituted, that ſuch children as, upon a public view, were deemed deformed or weakly, and unfitted for a future life of vigour and fatigue,

tigue, ſhould be expoſed to periſh in a cavern near mount Taygetus. Thoſe infants that were born without any capital defects, were adopted as children of the ſtate, and delivered to their parents to be nurſed with ſeverity and hardſhip. From their tendereſt age, they were accuſtomed to make no choice in their eating, nor to be afraid in the dark, or when left alone; nor to be peeviſh or fretful, to walk bareſoot, to lie hard at nights, to wear the ſame clothes winter and ſummer, and to fear nothing from their equals. At the age of ſeven they were taken from their parents, and delivered over to the claſſes for their education. Their diſcipline there was little elſe than an apprenticeſhip to hardſhip, ſelf-denial, and obedience.

All oſtentatious learning was baniſhed from this ſimple commonwealth: their only ſtudy was to obey, their only pride was to ſuffer hardſhips. There was yearly a cuſtom of whipping them at the altar of Diana, and the boy that bore this puniſhment with the greateſt fortitude came off victorious. Every inſtitution ſeemed calculated to harden the body, and ſharpen the mind for war. In order to prepare them for ſtratagems and ſudden incurſions, the boys were permitted to ſteal from each other; but, if they were caught in the fact, they were puniſhed for their want of dexterity.

At twelve years old, the boys were removed into another claſs of a more advanced kind. There, in order to cruſh the ſeeds of vice which,

which at that time began to appear, their labour and diſcipline were encreaſed with their age. They had now their ſkirmiſhes between parties, and their mock fights between larger bodies. In theſe they often fought with hands, feet, teeth, and nails, with ſuch obſtinacy, that it was common to ſee them loſe their eyes, and often their lives, before the fray was determined. Such was the conſtant diſcipline of their minority, which laſted till the age of thirty, before which they were not permitted to marry, to go into the troops, or to bear any office in the ſtate.

With regard to the virgins, their diſcipline was equally ſtrict with the former. They were inured to a conſtant courſe of labour and induſtry, until they were twenty years old, before which time they were not allowed to be marriageable.

Valour and generoſity ſeemed the ruling motives of this new inſtitution; arms were their only exerciſe and employment, and their life was much leſs auſtere in the camp than in the city. The Spartans were the only people in the world, to whom the time of war was a time of eaſe and refreſhment; becauſe then the ſeverity of their manners was relaxed, and the men were indulged in greater liberties. With them, the firſt principle of war was never to turn their backs on their enemies, however diſproportioned in forces, nor to deliver up their arms until they reſigned them with life.

Such was the general purport of the inſtitutions of Lycurgus, which from their tendency gained

gained the eſteem and admiration of all the ſurrounding nations. The Greeks were ever apt to be dazzled rather with ſplendid than uſeful virtues, and praiſed the laws of Lycurgus, which at beſt were calculated rather to make men warlike than happy, and to ſubſtitute inſenſibility inſtead of enjoyment.

When Lycurgus had thus compleated his military inſtitution, and when the form of government he had eſtabliſhed ſeemed ſtrong and vigorous enough to ſupport itſelf, his next care was to give it all the permanence in his power. He therefore ſignified to the people, that ſomething ſtill remained for the completion of his plan, and that he was under the neceſſity of going to conſult the oracle of Delphos for its advice. In the mean time, he perſuaded them to take an oath, for the ſtrict obſervance of all his laws until his return, and then departed, with a full reſolution of never ſeeing Sparta more. When he was arrived at Delphos, he conſulted the oracle, to know whether the laws he had made were ſufficient to render the Lacedæmonians happy; and being anſwered, that nothing was wanting to their perfection, he ſent this anſwer to Sparta, and then voluntarily ſtarved himſelf to death. Others ſay that he died in Crete, ordering his body to be burnt, and his aſhes to be thrown into the ſea. The death of this great lawgiver gave a ſanction and authority to his laws, which his life was unable to confer. The Spartans regarded his end as the moſt glorious of all his actions, and a noble finiſhing of all his

his former ſervices. They built a temple, and paid divine honours to him after his death; they conſidered themſelves as bound by every tie of gratitude and religion to a ſtrict obſervance of all his inſtitutions; and the long continuance of the Spartan government is a proof of their perſevering reſolution.

CHAP. II.

THE Athenians having, for more than a century, ſeen the good effects of laws in the regulation of the Spartan commonwealth, about the year 3380, became deſirous of being governed by written laws. They pitched upon Draco, a man of acknowledged wiſdom and unſhaken integrity, but rigid even beyond human ſufferance. Draco not ſucceeding in this buſineſs, Solon was applied to for his advice and aſſiſtance, as he was the wiſeſt and juſteſt man in all Athens. His great learning had acquired him the reputation of being the firſt of the ſeven wiſe men of Greece, and his known humanity procured him the love and veneration of every rank among his fellow citizens. Solon was a native of Salamis, an iſland dependent on Athens, but which had revolted to put itſelf under the power of the Megareans. In attempting to recover this iſland, the Athenians had ſpent much blood and treaſure, until at laſt, wearied out with ſuch ill ſucceſs, a law was made, rendering it capital

capital ever to adviſe the recovery of their loſt poſſeſſion. Solon, however, undertook to perſuade them to another trial; and, feigning himſelf mad, he ran about the ſtreets, uſing the moſt violent geſtures and language; but the purport of all was, to upbraid the Athenians for their remiſſneſs and effeminacy, in giving up their conqueſts in deſpair. In ſhort, he acted his part ſo well, by the oddity of his manner, and the ſtrength of his reaſoning, that the people reſolved on another expedition againſt Salamis: and, by a ſtratagem of his contrivance, in which he introduced ſeveral young men upon the iſland in women's cloaths, the place was ſurpriſed, and added to the dominion of Athens.

But this was not the only occaſion, on which he exhibited ſuperior addreſs and wiſdom. At a time when Greece had carried the arts of eloquence, poetry and government, higher than they had yet been ſeen among mankind, Solon was conſidered as one of the foremoſt in each perfection. The ſages of Greece, whoſe fame is ſtill undiminiſhed, acknowledged his merit, and adopted him as their aſſociate. The correſpondence between theſe wiſe men was at once inſtructive, friendly, and ſincere. They were ſeven in number, namely, Thales the Mileſian, Solon of Athens, Chilo of Lacedæmon, Pittacus of Mitylene, Periander of Corinth, Bias and Cleobulus, whoſe birth-places are not aſcertained.

Theſe ſages often viſited each other, and their converſations generally turned upon the methods

methods of inſtituting the beſt form of government, or the arts of private happineſs. One day, when Solon went to Miletus to ſee Thales, the firſt thing he ſaid, was to expreſs his ſurpriſe that Thales had never deſired to marry, or have children. Thales made no anſwer then, but a few days after contrived that a ſtranger, ſuppoſed to arrive from Athens, ſhould join their company. Solon, hearing from whence the ſtranger came, was inquiſitive after the news of his own city, but was only informed, that a young man died there, for whom the whole place was in the greateſt affliction, as he was reputed the moſt promiſing youth in all Athens. "Alas! (cried Solon) how much is the poor father of the youth to be pitied! Pray, what was his name?" "I heard the name, (replied the ſtranger, who was inſtructed for the occaſion) but I have forgotten it: I only remember, that all people talked much of his wiſdom and juſtice." Every anſwer afforded new matter of trouble and terror to the inquiſitive father, and he had juſt ſtrength enough to aſk, if the youth was the ſon of Solon. "The very ſame," replied the ſtranger; at which words Solon ſhewed all the marks of the moſt inconſolable diſtreſs. This was the opportunity which Thales wanted, who took him by the hand, and ſaid to him with a ſmile, "Comfort yourſelf, my friend, all that has been told you is a mere fiction, but may ſerve as a very proper anſwer to your queſtion, why I never thought proper to marry."

One day, at the court of Periander of Corinth, a queſtion was propoſed, "Which was the moſt perfect popular government?" "That (ſaid Bias) where the laws have no ſuperior." "That (ſaid Thales) where the inhabitants are neither too rich nor too poor." "That (ſaid Anacharſis the Scythian) where virtue is honoured and vice deteſted." "That (ſaid Pittacus) where dignities are always conferred upon the virtuous, and never upon the baſe." "That (ſaid Cleobulus) where the citizens fear blame more than puniſhment." "That (ſaid Chilo) where the laws are more regarded than the orators." But Solon's opinion ſeems to have the greateſt weight, who ſaid, "Where an injury done to the meaneſt ſubject is an inſult upon the whole conſtitution."

Upon a certain occaſion, when Solon was converſing with Anacharſis the Scythian philoſopher, about his intended reformation in the ſtate, "Alas! (cried the Scythian) all your laws will be found to reſemble ſpiders webs: the weak and ſmall flies will be caught and entangled, but the great and powerful will always have ſtrength enough to break through."

A matter ſtill more celebrated is Solon's interview with Crœſus, king of Lydia. This monarch, who was reputed the richeſt of al Aſia Minor, was willing to make an oſtentatious diſplay of his wealth before the Greek philoſopher, and after ſhewing him immenſe heaps of treaſure, and the greateſt variety of other ornaments, he demanded, whether he did not think the poſſeſſor of them the moſt happy

of

of all mankind. "No, (replied Solon) I know one more happy, a poor peaſant of Greece, who, neither in affluence nor in poverty, has but few wants, and has learned to ſupply them by his labour." This anſwer was by no means agreeable to the vain monarch, who by this queſtion hoped only for a reply that would tend to flatter his pride. Willing, therefore, to extort one ſtill more favourable, he aſked, whether, at leaſt, he did not think him happy. "Alas! (cried Solon) what man can be pronounced happy before he die!" The integrity and the wiſdom of Solon's replies appeared in the event. The kingdom of Lydia was invaded by Cyrus, the empire deſtroyed, and Crœſus himſelf was taken priſoner. When he was led out to execution, according to the barbarous manners of the times, he then too late recollected the maxims of Solon, and could not help crying out when on the ſcaffold upon Solon's name. Cyrus, hearing him repeat the name with great earneſtneſs, was deſirous of knowing the reaſon; and being informed by Crœſus of that philoſopher's remarkable obſervation, he began to fear for himſelf, pardoned Crœſus, and took him for the future into confidence and friendſhip. Thus Solon had the merit of ſaving one king's life, and of reforming another.

Such was the man, to whom Athens applied for aſſiſtance in reforming the ſeverity of their government, and inſtituting a juſt body of law. His firſt attempt was, therefore, in favour of the poor, whoſe debts he aboliſhed at

once, by an expreſs law of inſolvency. His next ſtep was to repeal all the laws enacted by Draco, except thoſe againſt murder. He then proceeded to the regulation of offices, employments, and magiſtrates, all which he left in the hands of the rich; and he diſtributed the rich into three claſſes, ranging them according to their incomes. The Areopagus, ſo called from the place where the court was held, had been eſtabliſhed ſome centuries before, but Solon reſtored and augmented its authority. Nothing was ſo auguſt as this court, and its reputation for judgment and integrity became ſo very great, that the Romans ſometimes referred cauſes, which were too intricate for their own deciſion, to the determination of this tribunal. Nothing was regarded here but truth: that no external objects might pervert juſtice, the tribunal was held in darkneſs, and the advocates were denied all attempts to work upon the paſſions of the judges. Superior to this, Solon inſtituted the great council of four hundred, who were to judge upon appeals from the Areopagus, and maturely to examine every queſtion before it came to be debated in a general aſſembly of the people.

He aboliſhed the cuſtom of giving portions in marriage with young women, unleſs they were only daughters. The bride was to carry no other fortune to her huſband than three ſuits of clothes, and ſome houſehold goods of little value. It was his aim to prevent making matrimony a traffic: he conſidered it as an honourable connection, calculated for the mutual happineſs

happineſs of both parties, and the general advantage of the ſtate.

Theſe were the principal inſtitutions of this celebrated lawgiver, and though neither ſo ſtriking, nor yet ſo well authoriſed as thoſe of Lycurgus, they did not fail to operate for ſeveral ſucceeding ages, and ſeemed to gather ſtrength by obſervance. In order to perpetuate his ſtatutes, he engaged the people by a public oath to obſerve them religiouſly, at leaſt for the term of an hundred years: and thus, having compleated the taſk aſſigned him, he withdrew from the city, to avoid the importunity of ſome, and the captious petulance of others; for, as he well knew, it was hard, if not impoſſible, to pleaſe every individual. Solon being now employed on his travels in viſiting Egypt, Lydia, and ſeveral other countries, left Athens to become habituated to his new inſtitutions, and to try by experience the wiſdom of their formation.

While Solon was thus on his travels, civil contentions diſturbed Athens, and the ſpirit of party was haſtening every thing to ruin. After ten years abſence, Solon returned to Athens, and found the city involved in ſlavery. Piſiſtratus had procured himſelf a guard formed of his own creatures, who at length ſeized on the citadel, while none were left, who had ſufficient courage or conduct to oppoſe him.

In this general conſternation, which was the reſult of folly on the one hand, and treachery on the other, the whole city was one ſcene of tumult and diſorder, ſome flying, others inwardly

complaining, others preparing for ſlavery with patient ſubmiſſion. Solon was the only man, who, without fear or ſhrinking, deplored the folly of the times, and reproached the Athenians with their cowardice and treachery. "You might with eaſe (ſaid he) have cruſhed the tyrant in his bud; but nothing now remains but to pluck him up by the roots. As for myſelf, I have at leaſt the ſatisfaction of having diſcharged my duty to my country and the laws: as for the reſt, I have nothing to fear; and now, upon the deſtruction of my country, my only confidence is in my great age, which gives me the hopes of not being a long ſurvivor." In fact, he did not ſurvive the liberty of his country above two years; he died at Cyprus, in the eightieth year of his age, lamented and admired by every ſtate of Greece. Beſides his ſkill in legiſlation, Solon was remarkable for ſeveral other ſhining qualities: he was maſter of eloquence in ſo high a degree, that from him Cicero dates the origin of oratory in Athens. He was alſo ſucceſsful in poetry; and Plato aſſerts, that it was only for want of due application, that he did not come to diſpute the prize with Homer himſelf.

CHAP. III.

FROM the death of Solon, to about the year of the world 3500, Athens continued to be the ſcene of party cabals, and uſurped tyranny;

tyranny; but, about this period, two young citizens began to diſtinguiſh themſelves at Athens, namely, Ariſtides and Themiſtocles. Theſe youths were of very different diſpoſitions; but from this difference reſulted the greateſt advantages to their country. Themiſtocles was naturally inclined to a popular government, and omitted nothing that could render him agreeable to the public, or gain him friends. His complaiſance was boundleſs, and his deſire to oblige ſometimes outſtepped the bounds of duty. His partiality was often conſpicuous. Ariſtides was remarkable for his juſtice and integrity. Being a favourer of ariſtocracy, in imitation of Lycurgus, he was friendly, but never at the expence of juſtice. In ſeeking honours, he ever declined the intereſts of his friends, leſt they ſhould, in turn, demand his intereſt, when his duty was to be impartial. The love of the public good was the great ſpring of all his actions, and with that in view no difficulties could daunt, no ſucceſs or elevation exalt him. On all occaſions he preſerved his uſual calmneſs of temper, being perſuaded, that he was entirely his country's, and very little his own.

At this time, Darius, king of Perſia, was turning his arms againſt Greece, while theſe illuſtrious Athenians were inſpiring their fellow citizens with a noble confidence in their bravery, and made every preparation for the expected invaſion, which prudence and deliberate valour could ſuggeſt.

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In the mean time, Darius's generals made themſelves maſters of the iſlands in the Ægean ſea, and laid ſiege to Eretria, which they at laſt took by ſtorm, owing to the treachery of ſome of the principal inhabitants. The town was plundered and burnt, and the inhabitants put in chains, and ſent as the firſt fruits of war to the Perſian monarch; but he, contrary to their expectations, treated them with great lenity, and gave them a village in the country of Ciſſa to live in.

This was ſoon followed by the battle of Marathon, the firſt great battle the Greeks had ever engaged in. It was not like any of their former conteſts, ariſing from jealouſy, and terminating in an eaſy accommodation: it was a battle that was to be decided with the greateſt monarch of the earth. This was an engagement that was to decide the liberty of Greece, and, what was of infinitely greater moment, the future progreſs of refinement among mankind. Upon the event of this battle depended the complexion, which the manners of the Weſt were hereafter to aſſume, whether they were to adopt Aſiatic cuſtoms with their conquerors, or to go on in modelling themſelves upon Grecian refinements. This therefore may be conſidered as one of the moſt important battles that ever was fought, and the event was as little to be expected as the ſucceſs was glorious.

Miltiades, who was now inveſted with the ſupreme command of the Greek army, like an experienced general, endeavoured, by the advantage

vantage of his ground, to make up for his deficiency in ſtrength and number, his whole army conſiſting but of ten thouſand. He was ſenſible, that by extending his front to oppoſe the enemy he muſt weaken it too much, and give their denſe body the advantage. He therefore drew up his army at the foot of a mountain, ſo that the enemy ſhould not ſurround him, or charge him in the rear. On the flanks, on either ſide, he cauſed large trees to be thrown, which were cut down for that purpoſe, and theſe ſerved to guard him from the Perſian cavalry, that generally wheeled on the flank in the heat of an engagement. Datis, the Perſian general, was ſenſible of this advantageous diſpoſition; but relying on his ſuperiority of numbers, and unwilling to wait till Miltiades ſhould receive reinforcements, he determined to engage.

The ſignal was no ſooner given than the Athenians, without waiting the Perſian onſet, ruſhed in upon their ranks with deſperate rapidity, as if wholly regardleſs of ſafety. The Perſians conſidered this firſt ſtep of the Athenians as the reſult of madneſs, and were more inclined to deſpiſe them as maniacs, than oppoſe them as ſoldiers. However, they were quickly undeceived. It had never been the cuſtom of the Greeks to run on with this headlong valour; but comparing the number of their own forces with that of the enemy, and expecting ſafety only from raſhneſs, they determined to break through the enemy's ranks, or fall in the attempt. The greatneſs of their danger

danger added to their courage, and deſpair did the reſt. The Perſians, however, ſtood their ground with great intrepidity, and the battle was long, fierce and obſtinate. Miltiades had made the wings of his army exceedingly ſtrong, but had left the main body weaker, and not ſo deep; for having but ten thouſand men to oppoſe ſuch a numerous army, he ſuppoſed the victory could be obtained by no other means than by ſtrengthening his flanks. He doubted not but that, when his wings were once victorious, they would be able to wheel upon the enemy's main body on either ſide, and then eaſily rout them. The Perſians, therefore, finding the main body weakeſt, attacked it with their utmoſt vigour. It was in vain that Ariſtides and Themiſtocles, who were ſtationed in this poſt of danger, endeavoured to keep their troops to the charge: courage and intrepidity were unable to reſiſt the torrent of encreaſing numbers, ſo that they were at laſt obliged to give ground. In the mean time, the wings were victorious; and now, juſt as the main body was fainting under the unequal encounter, theſe came up, and gave them time to recover their ſtrength and order. Thus the ſcale of victory quickly turned in their favour, the Perſians began to give ground in turn, and, being unſupported by freſh forces, they fled to their ſhips with the utmoſt precipitation. The confuſion and diſorder was now univerſal, the Athenians followed them to the beach, and ſet many of their ſhips on fire.

On

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On

The Flight of the Persians at Marathon.

On this occaſion it was that Cyndœyrus, the brother of the poet Æſchylus, ſeized with his hand one of the ſhips that the enemy was puſhing off from the ſhore. The Perſians within, ſeeing themſelves thus ſtopped, cut off his right hand that held the prow; he then laid hold of it with his left, which they alſo cut off; at laſt, he ſeized it with his teeth, and in that manner expired.

Seven of the enemy's ſhips were taken, above ſix thouſand Perſians were ſlain, without reckoning thoſe who were drowned in the ſea as they endeavoured to eſcape, or thoſe who were conſumed when the ſhips were ſet on fire. Of the Greeks, not above two hundred men were killed, among whom was Callimachus, who gave his vote for bringing on the engagement. The Perſian forces, before the battle, conſiſted of ſix hundred ſhips, and an army of an hundred and twenty thouſand men. Their inſtructions were, to give up Athens to be plundered, to burn all the houſes and temples, and to lead away all the inhabitants into ſlavery. The country was to be laid deſolate, and the army was provided with chains and fetters for binding the conquered nations.

Thus ended the famous battle of Marathon, which the Perſians were ſo ſure of gaining, that they had brought marble into the field, in order to erect a trophy there. This battle was fought in the year of the world 3514.

A part of the army, immediately after the battle, marched forward to Athens, to protect it from any attempts the enemy might make, which

which proved a very prudent meaſure; for the Perſian fleet, inſtead of ſailing directly back to Aſia, made an attempt to ſurpriſe Athens, before they ſuppoſed the Greek troops could arrive from Marathon. The Athenian troops, however, took the precaution to move directly thither, and performed their march with ſo much expedition, that, though it was forty miles from Marathon, they arrived there in one day. In this manner the Greeks not only expelled their enemies, but confirmed their ſecurity. By this victory, the Grecians were taught to know their own ſtrength, and not to tremble before an enemy only terrible in name.

The gratitude of the Athenians to Miltiades ſpoke a nobleneſs of mind, that far ſurpaſſed expenſive triumphs, or baſe adulation. Senſible that his merits were too great for money to repay, they cauſed a picture to be painted by Polygnotus, one of their moſt celebrated artiſts, in which Miltiades was repreſented, at the head of the ten commanders, exhorting the ſoldiers, and ſetting them an example of their duty. This picture was preſerved for many ages, with other paintings of the beſt maſters, in the portico where Zeno afterwards inſtituted his ſchool of philoſophy. Every officer, as well as private ſoldier, who fell in this battle, had a monument erected to his memory on the plains of Marathon.

Though the gratitude of the Athenians to Miltiades was very ſincere, yet it was of no long continuance. This fickle and jealous people, naturally capricious, and now more than ever

ever careful of preſerving their freedom, were willing to take every opportunity of mortifying a general, from whoſe merit they had much to fear. Being appointed, with ſeventy ſhips, to puniſh thoſe iſlands that had favoured the Perſian invaſion, he ſailed to Paros, and inveſted that place. Here, having broken his thigh by an accident, he was obliged to raiſe the ſiege, and return home. On his arrival at Athens, the whole city began to murmur, and he was accuſed of having taken a bribe from Perſia. As he was not in a condition to anſwer this charge, being confined to his bed by the wound he received at Paros, the accuſation took place againſt him, and he was condemned to loſe his life. However, in conſideration of his former ſervices, his ſentence was commuted into a penalty of fifty talents, the ſum which it had coſt the ſtate in fitting out the late unſucceſsful expedition. Not being rich enough to pay this ſum, he was thrown into priſon, where his wound growing worſe, from bad air and confinement, it turned at laſt to a gangrene, and put an end to his life and misfortunes. Thus periſhed a man, who has been very juſtly praiſed for his condeſcenſion, moderation, and juſtice. To him Athens was indebted for all its glory, he being the man who firſt taught her to deſpiſe the empty menaces of the boaſtful Perſians. Cimon, his ſon, who was at this time very young, ſignalized his piety on this occaſion. As this ungrateful city would not permit the body of Miltiades to be buried until all his debts were paid, this young man employed

all his intereſt among his friends, ſtrained his utmoſt credit to pay the fine, and procured his father an honourable interment.

CHAP. IV.

DARIUS, king of Perſia, died amidſt the preparations he was making for a ſecond expedition into Greece; but he was ſucceeded by a ſon, who inherited all his ambition, without any ſhare of his abilities. He was a young man, ſurrounded by flatterers, and naturally vain and ſuperficial. Having drained all the Eaſt to compoſe his own army, and the Weſt to ſupply thoſe of the Carthaginians, who were come to his aid, he ſet out from Suſa, in order to enter on this war, ten years after the battle of Marathon, and in the year of the world 3523.

Sardis was the place, where the various nations that were compelled to his banner were to aſſemble. His fleet was to advance along the coaſt of Aſia Minor towards the Helleſpont; but as, in doubling the cape of Mount Athos, many ſhips were detained, he was reſolved to cut a paſſage through that neck of land which joined the mount to the continent, and thus gave his ſhipping a ſhorter and ſafer paſſage. This canal was a mile and a half long, and hollowed out from a high mountain. It required immenſe labour to perform ſo great a work; but his numbers and his ambition were ſufficient to ſurmount all difficulties. To urge on the

the undertaking the faſter, he treated his labourers with the greateſt ſeverity; while, with all the oſtentation of an eaſtern prince, he gave his commands to the mountain to ſink before him: "Athos, (ſaid he) thou proud aſpiring mountain, that lifteſt up thy head unto the heavens, be not ſo audacious as to put obſtacles in my way. If thou giveſt them that oppoſition, I will cut thee level to the plain, and throw thee headlong into the ſea!"

Early in the ſpring, he directed his march down towards the Helleſpont, where his fleet lay in all their pomp, expecting his arrival. Here he was deſirous of taking a ſurvey of all his forces, which compoſed an army that was never equalled either before or ſince. It was compoſed of the moſt powerful nations of the Eaſt, and of people ſcarce known to poſterity, except by name. The remoteſt India contributed its ſupplies, while the coldeſt tracts of Scythia ſent their aſſiſtance. Medes, Perſians, Bactrians, Lydians, Aſſyrians, Hyrcanians, and an hundred other countries of various complexions, languages, dreſſes, and arms. The land army, which he brought out of Aſia, conſiſted of ſeventeen hundred thouſand foot, and fourſcore thouſand horſe. Three hundred thouſand more that were added upon croſſing the Helleſpont, made all his land forces together amount to above two millions of men. His fleet, when it ſet out from Aſia, conſiſted of twelve hundred and ſeven veſſels, each carrying two hundred men. The Europeans augmented his fleet with an hundred and twenty

veſſels, each of which carried two hundred men. Beſides theſe, there were a thouſand ſmaller veſſels, fitted for carrying proviſions and ſtores. The men contained in theſe, with the former, amounted to ſix hundred thouſand: ſo that the whole army might be ſaid to amount to two millions and a half, which, with the women, ſlaves, and ſuttlers, always accompanying a Perſian army, might make the whole above five millions of ſouls. Such was the ſtate of this proud monarch's forces.

Lord of ſo many and ſuch various ſubjects, Xerxes found a pleaſure in reviewing his forces: beholding all the earth covered with his troops, and all the ſea crowded with his veſſels, he felt a ſecret joy diffuſe itſelf through his frame, from the conſciouſneſs of his own ſuperior power. But all the workings of this monarch's mind were in extreme: a ſudden ſadneſs ſoon took place of his pleaſure, and diſſolving into a ſhower of tears, he gave himſelf up to the reflection, that not one of ſo many thouſands would be alive an hundred years after.

In the mean time, Xerxes had given orders for building a bridge of boats acroſs the Helleſpont, for the tranſporting of his army into Europe. This narrow ſtrait, which now goes by the name of the Dardanelles, is near an Engliſh mile over. However, ſoon after the completion of this work, a violent ſtorm ariſing, the whole was broken and deſtroyed, and the labour was to be undertaken anew. The fury of Xerxes, upon this diſappointment, was attended with equal extravagance and cruelty.

His

His vengeance knew no bounds: the workmen who had undertaken the taſk, had their heads ſtruck off by his order; and that the ſea alſo might know its duty, he ordered it to be laſhed as a delinquent, and a pair of fetters to be thrown into it, to curb its future irregularities. Having thus given vent to his abſurd reſentment, two bridges were ordered to be built in the place of the former, one for the army to paſs over, and the other for the baggage and beaſts of burden. The workmen, now warned by the fate of their predeceſſors, undertok to give their labours greater ſtability: they placed three hundred and ſixty veſſels acroſs the ſtrait, ſome of them having three banks of oars, and others fifty oars a-piece. They then caſt large anchors on both ſides into the water, in order to fix thoſe veſſels againſt the violence of the winds and current. They then drove large piles into the earth, with huge rings faſtened to them, to which were tied ſix vaſt cables, which went over each of the two bridges. Over all theſe they laid trunks of trees, cut purpoſely for that uſe, and flat boats over them, faſtened and joined together, ſo as to ſerve for a floor, or ſolid bottom. When the whole work was thus compleated, a day was appointed for their paſſing over; and as ſoon as the firſt rays of the ſun began to appear, ſweet odours of all kinds were abundantly ſcattered over the new work, and the way was ſtrewed with myrtle. At the ſame time, Xerxes, turning his face towards the Eaſt, worſhipped the ſun, which is the god of the Perſians.

ſians. Then, throwing his libations into the ſea, together with a golden cup and Perſian ſcymitar, he went forwards, and gave orders for the army to follow. This immenſe train were no leſs then ſeven days and ſeven nights paſſing over, while thoſe who were appointed to conduct the march, quickened the troops by laſhing them along; for the ſoldiers of the Eaſt, at that time, and to this day, are treated like ſlaves. Thus this immenſe army having landed in Europe, and being joined by the ſeveral European nations that acknowledged the Perſian power, Xerxes prepared for marching directly forward into Greece.

He continued his march through Thrace, Macedonia, and Theſſaly, every knee bending before him till he came to the ſtraits of Thermopylæ, where he firſt found an enemy prepared to diſpute his paſſage. This army was a body of Spartans, led on by Leonidas their king, who had been ſent thither to oppoſe him. None of the Grecian ſtates were found bold enough to face this formidable army but Athens and Lacedæmon. One cannot, without aſtoniſhment, reflect on the intrepidity of theſe two ſtates, who determined to face the innumerable army of Xerxes with ſuch diſproportioned forces. Their whole army amounted to only eleven thouſand two hundred men. Ariſtides was called from baniſhment, and placed at the head of their forces.

It was ſoon reſolved to ſend a body of men to guard the paſs at Thermopylæ, where a few would be capable of acting againſt numbers.

Thermopylæ

Thermopylæ was a narrow paſs of twenty-five feet broad, between Theſſaly and Phocis, defended by the remains of a wall, with gates to it. This place was pitched upon, as well for the narrowneſs of the way, as for its vicinity to the ſea, from whence the land forces could occaſionally receive aſſiſtance from the fleet. The command of this important paſs was given to Leonidas, one of the kings of Sparta, who led thither a body of ſix thouſand men. They were all along taught to look upon themſelves as a forlorn hope, only placed there to check the progreſs of the enemy, and give them a foretaſte of the deſperate valour of Greece. Even oracles were not wanting to check their ardour; for it had been declared, that to procure the ſafety of Greece it was neceſſary that a king, one of the deſcendants of Hercules, ſhould die. This taſk was cheerfully undertaken by Leonidas; and as he marched out from Lacedæmon, he conſidered himſelf as a willing victim offered up for the good of his country. However, he joyfully put himſelf at the head of his little band, took poſſeſſion of his poſt, and with deliberate deſperation waited at Thermopylæ for the coming up of the Perſian army.

In the mean time, Xerxes approached with his numerous army, flushed with ſucceſs, and confident of victory. His camp exhibited all the marks of Eaſtern magnificence and Aſiatic luxury. As he expected to meet no obſtruction on his way to Greece, he was ſurpriſed to find, that a handful of men would dare to diſpute his paſſage. He waited four days to give the Greeks

Greeks time to retire; but they continued their poſt, amuſing themſelves in their uſual way. He ſent to them to deliver up their arms; but Leonidas, with a truly Spartan ſpirit, deſired him *to come and take them.* Xerxes offered, if they would lay down their arms, to receive them as friends, and to give them a country much larger and better than what they fought for. "No country (they replied) was worth acceptance, unleſs won by virtue; and as for their arms, they ſhould want them, whether as his friends or enemies."

Xerxes, thus treated with contempt, at length ordered a body of Medes to advance, who began the onſet, but were repulſed with great loſs. The number of the aſſailants only ſerved to increaſe their confuſion; and it now began to appear, that Xerxes had many followers, but few ſoldiers. Theſe forces being routed by the Grecian troops, the Perſian immortal band was brought up; but theſe were as unſucceſsful as the former. Thus did the Greeks keep their ground for two days, and no power on earth ſeemed capable of removing them from their advantageous ſituation. The Perſians, however, by the treachery of a Grecian deſerter, got poſſeſſion of an advantageous poſt, which commanded the rear of the Spartans.

Leonidas, apprized of this misfortune, and ſeeing that his poſt was no longer tenable, adviſed the troops of his allies to retire, and reſerve themſelves for better times, and the future ſafety of Greece. As for himſelf, and his fellow Spartans, they were obliged by their laws not

not to fly; that he owed a life to his country, and that it was now his duty to fall in its defence. Having thus diſmiſſed all but his three hundred Spartans, with ſome Theſbians and Thebans, in all not a thouſand men, he exhorted his followers, in the moſt cheerful manner, to prepare for death. "Come, my fellow-ſoldiers, ſaid he, let us dine cheerfully here, for to-night we ſhall ſup with Pluto." His men, upon hearing his determined purpoſe, ſet up a loud ſhout, as if they had been invited to a banquet, and reſolved every man to ſell his life as dearly as he could. The night now began to advance, and this was thought the moſt glorious opportunity of meeting death in the enemy's camp. Thus reſolved, they made directly to the Perſian tents, and, in the darkneſs of the night, had almoſt reached the royal pavillion, with hopes of ſurprizing the king. The obſcurity added much to the horror of the ſcene; and the Perſians, falling upon each other without diſtinction, rather aſſiſted the Grecians than defended themſelves. Thus ſucceſs ſeemed to crown the raſhneſs of their enterprize, until the morning beginning to dawn, the light diſcovered the ſmallneſs of their numbers. They were then ſoon ſurrounded by the Perſian forces, who fearing to fall in upon them, flung their javelines from every quarter, till the Greeks, not ſo much conquered as tired with conquering, fell amidſt heaps of the ſlaughtered enemy, leaving behind them an example of intrepidity never known before. Leonidas was one of the firſt that fell, and the endeavours of the Lacedæmonians

dæmonians to defend his dead body were incredible. Of all the train, two only eſcaped, who were treated with contempt and infamy.

The loſs of Xerxes in this battle was ſaid to amount to twenty thouſand men, among whom were two of his brothers. Xerxes, therefore, diſmayed at an obſtinacy that coſt him ſo dear, was for ſome time more inclined to try his fortune at ſea, than to proceed immediately into the country, where he was informed, eight thouſand Spartans, ſuch as he had but lately fought with, were ready to receive him. Accordingly, the very day of the battle of Thermopylæ, there was an engagement at ſea between the two fleets. The Grecian fleet conſiſted of two hundred and ſeventy one veſſels; that of the enemy had lately loſt four hundred veſſels in a ſhipwreck, but were ſtill greatly ſuperior to the Grecian fleet.

Xerxes, to repair his loſs by a victory, ordered two hundred Perſian veſſels to take a compaſs, and ſurpriſe the Grecians lying in the ſtraits of Eubæa; but the Grecians, being apprized of their deſigns, ſet ſail by night, and ſo, by a counter-ſurpriſe, fell in with them while they were thus ſeparated from the main body, took and ſunk thirty, forced the reſt to ſea, and there, by ſtreſs of weather, they were all ſoon after ſunk or ſtranded. Enraged at theſe diſappointments, the Perſians bore down the next day with the whole fleet, and drawing up in form of an half-moon, made an offer of battle, which the Greeks as readily accepted. The Athenians having been reinforced with three

and

and fifty ſail, the battle was very obſtinate and bloody, and the ſucceſs pretty nearly equal on both ſides, ſo that both parties ſeemed content to retire in good order.

After this, Xerxes, having entered the country of Phocis with his numerous army, plundered and burned every town through which he paſſed. Having ſent off a conſiderable detachment to plunder the temple at Delphos, with the reſt he marched down into Attica, where he found Athens deſerted by all but a few in the citadel. Theſe men deſpairing of ſuccour, and unwilling to ſurvive the loſs of their country, would liſten to no terms of accommodation: they boldly withſtood the firſt aſſault, and, warmed by the enthuſiaſm of religion, began to hope for ſucceſs. However, a ſecond aſſault carried their feeble outworks, they were all put to the ſword, and the citadel reduced to aſhes.

In the mean time, the confederate Greeks determined in council, that they ſhould prepare to receive the Perſians on the iſthmus by land, and in the ſtraits of Salamis by ſea. Xerxes, after having demoliſhed and burned Athens, marched down towards the ſea, to act in conjunction with his fleet, which he had determined ſhould once more come to an engagement with the enemy. The Grecian fleet conſiſted of three hundred and eighty ſhips, the Perſian fleet was much more numerous; but whatever advantage they had in numbers, and the ſize of their ſhips, they fell infinitely ſhort of the Greeks in their naval ſkill, and their acquaintance with the ſeas where they fought.

Themiſtocles,

Themiſtocles, watching a favourable opportunity, gave the ſignal for battle, when the Grecian fleet ſailed forward, in exact order. Xerxes, imputing his former ill ſucceſs at ſea to his own abſence, was reſolved to be a witneſs of the preſent engagement from the top of a promontory, where he cauſed a throne to be erected for that purpoſe. The Perſians, therefore, advanced with ſuch courage and impetuoſity, as ſtruck the enemy with terror; but their ardour abated when the engagement became cloſer. The numerous diſadvantages of their circumſtances then began to appear: the wind blew directly in their faces; the height and heavineſs of their veſſels made them unweildy and uſeleſs; even the number of their ſhips, in the narrow ſeas where they fought, only ſerved to embarraſs and encreaſe their confuſion. The Ionians firſt gave way, then the Phœnicians, and Cyprians, when the reſt retired in great diſorder, and fell foul of each other in their retreat. The Greeks purſued the Perſian fleet on every ſide; ſome were intercepted at the ſtraits of Attica, many were ſunk, and more taken. Above two hundred were burnt, all the reſt were diſperſed; and the allies, dreading the reſentment of the Greeks, as well as of the Perſian king, made the beſt of their way to their own country. Such was the ſucceſs of the battle of Salamis, in which the Perſians received a ſeverer blow than they had ever before experienced from Greece.

Xerxes being heartily tired of this diſgraceful buſineſs, left his generals to take care of his army,

army, and haſtened with a ſmall retinue to the ſea-ſide, which he reached forty-five days after the battle of Salamis. When he arrived at that place, he found the bridge broken down by the violence of the waves, in a tempeſt that had lately happened. He was, therefore, obliged to paſs the ſtrait in a ſmall boat; which manner of returning, being compared with the oſtentatious method in which he had ſet out, rendered his diſgrace ſtill more poignant and afflicting. The army, which he had ordered to follow him, having been unprovided with proviſions, ſuffered great hardſhips by the way. After having conſumed all the corn they could find, they were obliged to live upon herbs, and even upon the bark and leaves of trees. Thus harraſſed and fatigued, a peſtilence began to complete their miſery; and, after a fatiguing journey of forty-five days, in which they were purſued rather by vultures and beaſts of prey, than by men, they came to the Helleſpont, where they croſſed over, and marched from thence to Sardis. Such was the end of Xerxes's expedition into Greece; a meaſure begun in pride, and terminated in infamy and diſgrace.

CHAP. V.

THE joy of the Greeks, on the victory of Salamais, was general and loud, and Themiſtocles was loaded with glory. Mardonius, whom Xerxes had left in Greece with a nume-

rous army, was ſoon after killed in battle, and all his forces completely routed. Thus ended the invaſion of Greece, nor ever after was the Perſian army ſeen to croſs the Helleſpont. During theſe events, Xerxes lay at Sardis, expecting a reverſion of his fortune; but meſſengers coming every hour, loaded with the news of ſome fatal diſaſter, and finding himſelf unable to retrieve his affairs, he retired further into the country, and endeavoured to drown in luxury and riot the uneaſy reflections of his ſucceſsleſs ambition. To the want of ſucceſs abroad was added the contempt of his ſubjects at home; and this brought on a train of treaſons, inſurrections, ſacrilege, murder, inceſt, and cruelty: ſo that the latter part of his reign was as ſcandalous, as the firſt part of it had been unfortunate.

The ſtate of Athens, being thus in a great meaſure freed from its fears of a foreign enemy, began to cheriſh inteſtine animoſities, and its citizens laboured with every art to ſupplant each other in aiming at places of truſt and authority. But the conduct of Ariſtides, in the diſcharge of his duty on all occaſions, confirmed the great opinion mankind had formed of his integrity.

Ariſtides preſided over the treaſury with the care of a father over his family, and the caution of a miſer over what he holds dearer than his life. No man complained of his adminiſtration, and no part of the public money was exhauſted in vain. He who thus contributed to make government rich, was himſelf poor; and

and ſo far was he from being aſhamed of poverty, that he conſidered it as glorious to him as all the victories he had won. Ariſtides aſſerted, that he only might be ſaid to want, who permitted his appetites to tranſgreſs the bounds of his income. and that he, who could diſpenſe with a few things, thus rendered himſelf more like the gods who want nothing.

Thus he lived, juſt in his public, and independent in his private character. His houſe was a public ſchool for virtue, and was open to all young Athenians who ſought wiſdom, or were ambitious of power. He gave them the kindeſt reception, heard them with patience, inſtructed them with familiarity, and endeavoured, above all things, to give them a juſt value for themſelves. Hiſtory does not mention the exact time or place of his death; but it pays the moſt glorious teſtimony to his diſintereſted character, in telling us, that he who had the abſolute diſpoſal of all the public treaſures died poor. It is even aſſerted, that he did not leave money enough behind him to pay the expences of his funeral, but that the government was obliged to bear the charge of it, and to maintain his family. His daughters were married, and his ſon ſubſiſted, at the expence of the public; and ſome of his grandchildren were ſupported by a penſion, equal to that which ſuch received, who had been victorious at the Olympic games. But the greateſt honour that his countrymen paid to his memory, was in giving him the title of Juſt, a character far ſuperior to all the empty titles of

wiſdom or conqueſt; ſince fortune or accident may confer wiſdom or valour, but the virtues of morality are ſolely of our own making.

About the year of the world 3572, a rupture happened between the Athenians and the Lacedæmonians; and thus the Grecian ſtates, having now no foreign enemy to diſturb them, began to harraſs and depopulate each other. But a more terrible puniſhment now began to threaten them from nature: a plague broke out in the city of Athens, a more terrible one than which is ſcarcely recorded in the annals of hiſtory. It is related, that it began in Ethiopia, from thence deſcended into Egypt, then travelled into Lybia and Perſia, and at laſt broke out like a flood upon Athens. This peſtilence baffled the utmoſt efforts of art; the moſt robuſt conſtitutions were unable to withſtand its attacks; no ſkill could obviate, nor no remedy diſpel the terrible infection. The inſtant a perſon was ſeized, he was ſtruck with deſpair, which quite diſabled him from attempting a cure. The humanity of friends was as fatal to themſelves, as it was ineffectual to the unhappy ſufferers. Moſt of the inhabitants, for want of lodging, lived in little cottages, in which they could ſcarce breathe, while the burning heat of the ſummer encreaſed the peſtilential malignity. They were ſeen confuſedly huddled together, the dead as well as the dying; ſome crawling through the ſtreets, ſome lying along by the ſides of fountains, whither they had endeavoured to repair, to quench the raging thirſt that conſumed them. Their very

temples

temples were filled with dead bodies, and every part of the city exhibited a dreadful ſcene of mortality, without the leaſt remedy for the preſent, or the leaſt hopes with regard to futurity. It ſeized the people with ſuch violence, that they fell one upon another as they paſſed along the ſtreets. It was alſo attended with ſuch uncommon peſtilential vapours, that the very beaſts and birds of prey, though famiſhing round the walls of the city, would not touch the bodies of thoſe who died of it. Even in thoſe who recovered, it left ſuch a tincture of its malignity, that it ſtruck upon their ſenſes. It effaced the memory of all the paſſages of their former lives, and they knew neither themſelves, nor their neareſt relations. Such was the effects of this dreadful peſtilence; but of the manner in which it ended, and of the numbers deſtroyed by it, we have no certain account.

We ſhall paſs over many particulars of the Peloponneſian war, as they afford only a wretched ſcene of the citizens of one Grecian ſtate ſtaining their hands with the blood of others; but we ſhall be more particular in mentioning the actions and character of thoſe heroes and philoſophers, who flouriſhed during that period. Among theſe, Pericles formed no inconſiderable character. He was deſcended from the greateſt and moſt illuſtrious families of Athens; his father, Xanthippus, defeated the Perſians at Mycale, and his mother, Agariſta, was niece to Caliſthenes, who expelled the tyrants, and eſtabliſhed a popular govern-

ment in Athens. He had early thoughts of riſing in the ſtate, and took leſſons from Anaxagoras, in the philoſophy of nature. He ſtudied politics with great aſſiduity, but particularly devoted himſelf to eloquence, which, in a popular ſtate, he conſidered as the fountain of all promotion. His ſtudies were crowned with ſucceſs; and the poets, his contemporaries, affirm, that his eloquence was ſo powerful, that, like thunder, he ſhook and aſtoniſhed all Greece. He had the art of uniting force and beauty; there was no reſiſting the ſtrength of his arguments, or the ſweetneſs of his delivery. Thucydides, his great opponent, was often heard to ſay, that though he had often overthrown him, the power of his perſuaſion was ſuch, that the audience could never perceive him fallen.

To this eloquence he added alſo a thorough inſight into human nature, as well as a perfect acquaintance with the diſpoſition of his auditors. It was a conſtant ſaying with him to himſelf, "Remember, Pericles, thou art going to ſpeak to men born in the arms of Liberty, and do thou take care to flatter them in their ruling paſſion." He reſembled the tyrant Piſiſtratus, not only in the ſweetneſs of his voice, but the features of his face, and his whole air and manner. To theſe natural and acquired graces, he added thoſe of fortune: he was very rich, and had an extenſive alliance with all the moſt powerful families of the ſtate.

The death of Ariſtides, and ſome other favourable circumſtances, gave opportunities to his

his growing ambition; yet he at firſt concealed his deſigns with the moſt cautious reſerve, till finding the people encreaſe in his intereſt, he ſet himſelf at their head, and oppoſed the principal men of the ſtate with great appearance of diſintereſted virtue. The chief obſtacle to his riſe was Cimon, whoſe candour and liberality had gained him a numerous party of all ranks and denominations. In oppoſition to him, Pericles called in popular aſſiſtance, and by expending the public money in bribes, largeſſes, and other diſtributions, he eaſily gained the multitude to eſpouſe his intereſts.

Having thus laid a ſecure foundation in popularity, he next ſtruck at the council of the Areopagus, which was compoſed of the moſt reſpectable perſons of all Athens; and, by the aſſiſtance of one Ephialtes, another popular champion, he drew away moſt cauſes from the cognizance of that court, and brought the whole order into contempt. In this manner, while Cimon was permitted to conduct the war abroad, he managed all the ſupplies at home; and, as it was his intereſt to keep Cimon at a diſtance, he took care to provide him with a ſufficiency of foreign employment.

Pericles every day gained new ground, till he at laſt found himſelf poſſeſſed of the authority of the whole ſtate. It was then that he began to change his behaviour, and from acting the humble and fawning ſuppliant, he aſſumed the haughty airs of royalty. He now no longer ſubmitted himſelf to the caprice of the people, but changed the democratic ſtate of Athens into

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to a kind of monarchy, without departing, however, from the public good. He would ſometimes, indeed, win his fellow-citizens over to his will; but at other times, when he found them obſtinate, he would in a manner compel them to conſult their own intereſts. Thus, between power and perſuaſion, public profuſion, and private œconomy, political falſehoods, and private integrity, Pericles became the principal ruler at Athens, and all ſuch as were his enemies became the enemies of the ſtate.

Fickleneſs and inconſtancy, however, were the prevailing characters of the Athenians; and, as theſe carried them on to their greateſt exceſſes, they ſoon brought them back within the bounds of moderation and prudence. Pericles had long been a favourite, but the ſtate having ſuffered great calamities, he at laſt came to be obnoxious: they had depoſed him from the command of the army; but ſoon repented of their raſhneſs, and reinſtated him, a ſhort time after, with more than former authority. However, he did not live long to enjoy his honours. He was ſeized with the plague, which, like a malignant enemy, ſtruck its ſevereſt blow at parting. Being extremely ill, and ready to breathe his laſt, the principal citizens, and ſuch of his friends that had not forſaken him, diſcourſing concerning the loſs they were about to ſuſtain, ran over his exploits, and computed the number of his victories. They did not imagine that Pericles attended to what they ſaid, as he ſeemed inſenſible;

ſible; but it was far otherwiſe, as not a ſingle word of their diſcourſe had eſcaped him. At laſt, cried he, "Why will you extol a ſeries of actions, in which Fortune had the greateſt part? There is one circumſtance which I would not have forgotten, yet which you have paſſed over: I could wiſh to have it remembered, as the moſt glorious circumſtance of my life, that I never yet cauſed a ſingle citizen to put on mourning." Thus died Pericles, in whom were united a number of excellent qualities without impairing each other. He was as well ſkilled in naval affairs as in the conduct of armies; as well ſkilled in the arts of raiſing money as of employing it; eloquent in public, and pleaſing in private; he was a patron of artiſts, at once informing them by his taſte and example.

Not long after the death of Pericles, the Athenians and Lacedæmonians made peace, and every thing now promiſed a reſtoration of former tranquillity; but a new promoter of troubles was now beginning to make his appearance, and from him, thoſe who wiſhed for peace had every thing to fear: this was the celebrated Alcibiades, the diſciple of Socrates, a youth equally remarkable for the beauty of his perſon, and the graces of his mental accompliſhments.

The ſtrict intimacy between Alcibiades and Socrates is one of the moſt remarkable circumſtances of his life. This philoſopher obſerving excellent natural qualities in him, which were greatly heightened by the beauty of his perſon, beſtowed

beſtowed incredible pains in cultivating ſo valuable a plant, leſt, being neglected, it ſhould wither as it grew, and in the end degenerate. Alcibiades, indeed, was expoſed to numberleſs dangers: the greatneſs of his extraction, his vaſt riches, the authority of his family, the credit of his guardians, his perſonal talents, and ſtill more than theſe, the flattery and complaiſance of all who approached him.

Notwithſtanding the ſtrong endeavours that were uſed to divert this young Athenian from a correſpondence, which alone was capable of ſecuring him from ſo many ſnares, he devoted himſelf entirely to it. He had the moſt unbounded wit; he was fully ſenſible of Socrates' extraordinary merit, and could not reſiſt the charms of his ſweetly-inſinuating eloquence, which, at that time, had a greater aſcendant over him than the allurements of pleaſure. He was ſo zealous a diſciple of that great maſter, that he followed him wherever he went, took the utmoſt delight in his converſation, received his inſtructions, and even his reprimands, with wonderful docility, and was ſo moved with his diſcourſes, as even to ſhed tears, and abhor himſelf: ſo weighty was the force of truth in the mouth of Socrates, and in ſo odious a light did he ſhow the vices, to which Alcibiades began to abandon himſelf.

Alcibiades, in thoſe moments, when he liſtened to Socrates, differed ſo much from himſelf, that he appeared quite another man. However, his head-ſtrong fiery temper, and his natural fondneſs for pleaſure, which was heightened

ened and enflamed by the diſcourſes and adviſes of young people, ſoon plunged him into his former irregularities, and tore him as it were from his maſter, who was obliged to purſue him as a ſlave who had eſcaped correction. This viciſſitude of flights and returns of virtuous reſolutions, and relapſes into vice, continued a long time; but ſtill Socrates was not diſguſted with his levity, and always flattered himſelf with the hopes of bringing him back to his duty. Hence certainly aroſe the ſtrong mixture of good and evil that always appeared in his conduct, the inſtructions his maſter had given him ſometimes prevailing, and, at other times, the fire of his paſſion hurrying him, in a manner, againſt his own will, into things of a quite oppoſite nature. Among the various paſſions that were diſcovered in him, the ſtrongeſt and moſt prevailing was a haughty turn of mind, which would force all things to ſubmit to it, and could not bear a ſuperior, or even an equal.

Alcibiades, with ſuch a caſt of mind as we have deſcribed, was not born for repoſe, and had ſet every engine at work to reverſe the treaty lately concluded between the Athenians and Lacedæmonians. He was diſguſted with the latter, becauſe they directed themſelves only to Nicias, of whom they had a very high opinion; and, on the contrary, ſeemed to take no manner of notice of him, though his anceſtors had enjoyed the rights of hoſpitality among them.

Having

Having found means to carry his point againſt the Lacedæmonians, he was declared general, and appointed to command the fleet; but was ſoon afterwards diſgraced. After having experienced ſtrange viciſſitudes of fortune, being ſometimes baniſhed or condemned to death by the Athenians, at other times at the head of their fleets and armies, he at laſt took ſhelter at the court of Perſia, where the Lacedæmonians found means to perſuade that monarch to diſpatch him. Alcibiades was then in a ſmall town in Phrygia, where he lived with his concubine Timandra. Thoſe who were ſent to kill him, not daring to enter his houſe, contented themſelves with ſurrounding and ſetting it on fire. Alcibiades having quitted it through the flames, ſword in hand, the barbarians were afraid to ſtay to come to blows with him, but flying and retreating as he advanced, they poured their darts and arrows upon him from a diſtance, and he fell dead upen the ſpot. Timandra took up his body, and having adorned and covered it with the fineſt robes ſhe had, ſhe made as magnificent a funeral for it as her condition would admit.

Such was the end of Alcibiades, whoſe great virtues were ſtifled and ſuppreſſed by ſtill greater vices. It is not eaſy to ſay, whether his good or bad qualities were moſt pernicious to his country; for with the one he deceived, and with the other he oppreſſed it. In him diſtinguiſhed valour was united with nobility of blood. He was eloquent, of great ability in affairs, inſinuating, and formed for charming all

all mankind. He loved glory, but indulged, at the ſame time, his inclination for pleaſure; nor was he ſo fond of pleaſure, as to neglect his glory for it. He knew how to give into, or abſtract himſelf from, the allurements of luxury, according to the ſituation of his affairs. Never was there ductility of genius equal to his: he metamorphoſed himſelf, with incredible facility, into the moſt contrary forms, and ſupported them all with as much eaſe and grace as if each had been natural to him.

The death of Alcibiades naturally leads us to give the character of his maſter, one of the greateſt philoſophers that the world perhaps ever produced, the immortal Socrates. He was the ſon of an obſcure citizen of Athens, and, emerging from the meanneſs of his birth, he gave aſtoniſhing examples of courage, moderation, and wiſdom. He oppoſed the power of the thirty tyrants, who had uſurped the government of Athens, and ſpoke loudly againſt the bigotry and perſecution of the times. He poſſeſſed unexampled good nature, and an univerſal love to mankind. As it was very difficult to correct the aged, and to make people change principles, who revere the errors in which they are grown grey, he devoted his labours principally to the inſtruction of youth, in order to ſow the ſeeds of virtue in a ſoil more fit to produce the fruits of it. He had no open ſchool, like the reſt of the philoſophers, nor ſet times for his leſſons. He had no benches prepared, nor even mounted a profeſſor's chair; he was the philoſopher of all

times and ſeaſons; he taught in all places, and upon all occaſions; in walking, converſation at meals, in the army, and in the midſt of the camp, in the public aſſembly of the ſenate or people. Such was the man, whom a faction in the city had long devoted to deſtruction: he had been, for many years before his death, the object of their ſatire and ridicule.

Ariſtophanes, the comic poet, was engaged to expoſe him on the ſtage: he compoſed a piece called The Clouds, wherein he introduced the philoſopher in a baſket, uttering the moſt ridiculous abſurdities. This was the firſt blow ſtruck at him: but it was not till twenty years afterwards that Melites appeared in a more formal manner as his accuſer, and entered a regular proceſs againſt him. His accuſation conſiſted of two heads: the firſt was, that he did not admit the gods acknowledged by the republic, and introduced new divinities; the ſecond, that he corrupted the youth of Athens; and concluded with inferring, that ſentence of death ought to be paſſed againſt him. How far the whole charge affected him is not eaſy to determine: it is certain, that amid ſo much zeal and ſuperſtition as then reigned in Athens, he never dared openly to oppoſe the received religion, and was therefore forced to preſerve an outward ſhew of it; but it is very probable, from the diſcourſes he frequently held with his friends, that in his heart he deſpiſed and laughed at their monſtrous opinions and ridiculous myſteries, as having no other foundation than the fables of the poets; and that he had

had attained to the notion of the one only true God, inſomuch that, upon the account both of his belief of the Deity, and the exemplarineſs of his life, ſome have thought fit to rank him among the Chriſtian philoſophers.

Upon the day aſſigned, the proceedings commenced in the uſual forms, the parties appeared before the judges, and Melitus ſpoke. The worſe his cauſe, and the leſs it was provided with proofs, the more occaſion he had for addreſs and art to cover its weakneſs. He omitted nothing that might render Socrates odious; and inſtead of reaſons, which could not but fail him, he ſubſtituted the deluſive glitter of a lively and pompous eloquence. Socrates' defence is conſidered as ſo great a maſterpiece of ancient oratory, that even the narrow limits this work is confined to, will not permit of our paſſing it over in ſilence.

"I am accuſed (ſaid Socrates) of corrupting the youth, and of inſtilling dangerous maxims into them, as well in regard to the worſhip of the gods, as the rules of government. You know, Athenians, that I never made it my profeſſion to teach, nor can envy, however violent againſt me, reproach me with having ſold my inſtructions. I have an undeniable evidence for me in this reſpect, which is my poverty. I was always equally ready to communicate my thoughts either to the rich or poor, and to give them entire leiſure to queſtion or anſwer me. My whole employment is to perſuade the young and old againſt too much love for the body, for riches, all other

precarious things, of whatſoever nature they be; and againſt too little regard for the ſoul, which ought to be the object of their affection: for I inceſſantly urge upon you, that virtue does not proceed from riches, but, on the contrary, riches from virtue; and that all the other goods of human life, as well public as private, have their ſource in the ſame principle.

"If to ſpeak in this manner be to corrupt youth, I confeſs, Athenians, that I am guilty, and deſerve to be puniſhed. If what I ſay be not true, it is moſt eaſy to convict me of my falſehoods. I ſee here a great number of my diſciples: they have only to appear. But, perhaps, the reſerve and conſideration for a maſter who has inſtructed them, will prevent them from declaring againſt me; at leaſt, their fathers, brothers, and uncles cannot, as good relations and good citizens, diſpenſe with their not ſtanding forth to demand vengeance againſt the corrupter of their ſons, brothers, and nephews. But theſe are the perſons who take upon them my defence, and intereſt themſelves in the ſucceſs of my cauſe.

"Paſs on me what ſentence you pleaſe, Athenians; but I can neither repent nor change my conduct: I muſt not abandon or ſuſpend a function, which God himſelf has impoſed on me. If, after having faithfully kept all the poſts wherein I was placed by our general at Potidæa, Amphipolis, and Delium, the fear of death ſhould at this time make me abandon that, in which the divine Providence has placed

placed me, by commanding me to paſs my life in the ſtudy of philoſophy, for the inſtruction of myſelf and others; this would be a moſt criminal deſertion indeed, and make me highly worthy of being cited before this tribunal as an impious man, who does not believe the gods. Should you reſolve to acquit me, for the future, I ſhould not heſitate to make anſwer, Athenians, I honour and love you, but I ſhall chooſe rather to obey God than you, and to my lateſt breath ſhall never renounce my philoſophy, nor ceaſe to exhort and reprove you, according to my cuſtom, by telling each of you, when you come in my way, My good friend and citizen of the moſt famous city in the world for wiſdom and valour, are you not aſhamed to have no other thoughts than that of amaſſing wealth, and of acquiring glory, credit, and dignities, whilſt you neglect the treaſures of prudence, truth and wiſdom, and take no pains in rendering your ſoul as good and perfect as it is capable of being.

"I am reproached with abject fear and meanneſs of ſpirit, for being ſo buſy in imparting my advice to every one in private, and for having avoided to be preſent in your aſſemblies, to give my counſel to my country. I think I have ſufficiently proved my courage and fortitude, both in the field, where I have borne arms with you, and in the ſenate, when I oppoſed the violence and cruel orders of the thirty tyrants.

"For the reſt, Athenians, if, in the extreme danger I now am, I do not imitate the

behaviour of thoſe, who, upon leſs emergencies, have implored and ſupplicated their judges with tears, and have brought forth their children, relations, and friends, it is not through pride and obſtinacy, or any contempt for you, but ſolely for your honour, and for that of the whole city. You ſhould know, that there are among our citizens thoſe, who do not regard death as an evil, and who give that name only to injuſtice and infamy. At my age, and with the reputation, true or falſe, which I have, would it be conſiſtent for me, after all the leſſons I have given upon the contempt of death, to be afraid of it myſelf, and to belie in my laſt actions all the principles and ſentiments of my paſt life?

"But without ſpeaking of my fame, which I ſhould extremely injure by ſuch a conduct, I do not think it allowable to intreat a judge, nor to be abſolved by ſupplications. He ought to be perſuaded and convinced. The judge does not ſit upon the bench to ſhew favour, by violating the laws, but to do juſtice in conforming to them. He does not ſwear to diſcharge with impunity whom he pleaſes, but to do juſtice where it is due. We ought not, therefore, to accuſtom you to perjury, nor you to ſuffer yourſelves to be accuſtomed to it; for, in ſo doing, both the one and the other of us equally injure juſtice and religion, and both are criminals.

"Do not, therefore, expect from me, Athenians, that I ſhould have recourſe among you to means, which I believe neither honeſt nor lawful;

lawful; eſpecially upon this occaſion, wherein I am accuſed of impiety by Melitus; for, if I ſhould influence you by my prayers, and thereby induce you to violate your oaths, it would be undeniably evident, that I teach you not to believe in the gods: and even in defending and juſtifying myſelf, I ſhould furniſh my adverſaries with arms againſt me, and prove that I believe no divinity. But I am very far from ſuch bad thoughts: I am more convinced of the exiſtence of God than my accuſers; and ſo convinced, that I abandon myſelf to God and you, that you may judge of me as you ſhall deem beſt for yourſelves."

Socrates pronounced this diſcourſe with a firm and intrepid tone: his air, his action, his viſage, expreſſed nothing of the accuſed; he ſeemed the maſter of his judges, from the aſſurance and greatneſs of his ſoul with which he ſpoke, without however loſing any thing of the modeſty natural to him. But how ſlight ſoever the proofs were againſt him, the faction was powerful enough to find him guilty, and his death was certainly a concerted thing.

By his firſt ſentence, the judges only declared Socrates guilty; but when, by his anſwer, he appeared to appeal from their tribunal to that of juſtice and poſterity; when, inſtead of confeſſing himſelf guilty, he demanded rewards and honour from the ſtate, the judges were ſo very much offended, that they condemned him to drink hemlock, a method of execution in uſe among them.

Socrates

Socrates received this ſentence with the utmoſt compoſure. Apollodorus, one of his diſciples, launching out into bitter invectives, and lamenting that his maſter ſhould die *innocent*, "What, (replied Socrates, with a ſmile,) would you have me die guilty? Melytus and Anytus may kill, but they cannot hurt me."

After his ſentence, he ſtill continued with the ſame ſerene and intrepid aſpect, with which he had long enforced virtue, and held tyrants in awe. When he entered his priſon, which now became the reſidence of virtue and probity, his friends followed him thither, and continued to viſit him during the interval between his condemnation and death, which laſted for thirty days.

The day before the death of Socrates, Crito, his intimate friend, went to him early in the morning to let him know, that it depended only on himſelf to quit the priſon; that the jailer was gained; that he would find the doors open, and offered him a ſafe retreat in Theſſaly. Socrates laughed at his propoſal, and anſwered, that he reverenced the laws of his country, and reſolved to obey them in all things, even in his death.

Socrates employed the laſt day of his life in entertaining his friends on the great and important ſubject of death; he explained to them all the arguments for believing the ſoul to be immortal, and refuted all the objections againſt it. After he came out of the bath, his children were brought to him, for he had three,

two

two very little, and the other grown up. He ſpoke to them for ſome time, gave orders to the women who took care of them, and then diſmiſſed them. Being returned into his chamber, he laid himſelf down upon his bed.

The keeper of the priſon entered at the ſame inſtant, and having informed him, that the time for drinking the hemlock was come, which was at ſun-ſet, the keeper was ſo much afflicted with ſorrow, that he turned his back and fell a weeping. The fatal cup, however, was at laſt brought, and Socrates aſked what it was neceſſary for him to do. "Nothing more (replied the officer) than as ſoon as you have drank off the draught, to walk about till you find your legs grow weary, and afterwards to lie down upon your bed." He took the cup without any emotion, or change in his colour or countenance, and regarding the man with a ſteady and aſſured look, "Well, (ſaid he) what ſay you of this drink: may one make a libation out of it?" Upon being told, there was only enough for one doſe, "At leaſt, (continued he) we may ſay our prayers to the gods, as it is our duty, and implore them to make our exit from this world, and our laſt ſtage happy, which is what I moſt earneſtly beg of them." After having ſpoken theſe words, he kept ſilence for ſome time, and then drank off the whole draught with an amazing tranquillity and ſerenity of aſpect, not to be expreſſed or conceived.

Till then his friends, with great violence to themſelves, had refrained from tears; but after

ter he had drank the potion, they were no longer their own maſters, and wept abundantly. Apollodorus, who had been in tears during almoſt the whole converſation, began then to raiſe great cries, and to lament with ſuch exceſſive grief, as pierced the hearts of all that were preſent. Socrates alone remained unmoved, and even reproved his friends, though with his uſual mildneſs and good-nature. "What are you doing? (ſaid he to them) Oh! what is become of your virtue! Was it not for this I ſent away the women, that they might not fall into theſe weakneſſes? I have always heard you ſay, that we ought to die peaceably, and bleſſing the gods. Be at eaſe, I beg you, and ſhew more conſtancy and reſolution." He then obliged them to reſtrain their tears.

In the mean time he kept walking to and fro; and when he found his legs grow weary, he laid down upon his bed, as he had been directed. The poiſon then operated more and more. When Socrates found it began to gain upon the heart, uncovering his face, which had been covered, without doubt, to prevent any thing from diſturbing him in his laſt moments, "Crito, (ſaid he) we owe a cock to Æſculapius: diſcharge that vow for me, and pray do not forget it." Soon after this, he breathed his laſt. Crito went to his body, and cloſed his mouth and eyes. Such was the end of Socrates, in the firſt year of the ninety-fifth Olympiad, and in the ſeventieth of his age.

It was not till ſome time after the death of this great man, that the people of Athens perceived their miſtake, and began to repent of it. Their hatred being ſatisfied, their prejudices expired, and time having given them an opportunity for reflection, the notorious injuſtice of the ſentence appeared in all its horrors. Nothing was heard throughout the city but diſcourſes in favour of Socrates. The Academy, the Lycæum, private houſes, public walks and market-places, ſeemed ſtill to re-echo the ſound of his loved voice. "Here (ſaid they) he formed our youth, and taught our children to love their country, and to honour their parents. In this place he gave us his admirable leſſons, and ſometimes made us ſeaſonable reproaches, to engage us more warmly in the purſuit of virtue. Alas! how have we rewarded him for ſuch important ſervices!" Athens was in univerſal mourning and conſternation. The ſchools were ſhut up, and all exerciſes ſuſpended. His accuſers were called to account for the innocent blood they had cauſed to be ſhed: Melitus was condemned to die, and the reſt baniſhed. Plutarch obſerves, that all thoſe who had any ſhare in this black calumny, were held in ſuch abomination among the citizens, that no one would give them fire, anſwer them any queſtion, nor go into the ſame bath with them; and they had the place cleaned where they had bathed, leſt they ſhould be polluted by touching it, which drove them into ſuch deſpair, that many of them killed themſelves. The Athenians, not contented with

with having puniſhed his accuſers, cauſed a ſtatue of braſs to be erected to him, of the workmanſhip of the celebrated Lyſippus, who placed it in one of the moſt conſpicuous parts of the city. Their reſpect and gratitude roſe even to a religious veneration: they dedicated a chapel to him, as to a hero and demi-god, which they called the chapel of Socrates.

CHAP. VI.

THE Athenians had hitherto taken the lead in the Grecian ſtates; but the Spartans, who had completely conquered them, became their maſters, and ſunk them into obſcurity.

At this period, Ageſilaus, who was choſen king of Sparta, was ſent into Aſia with an army under pretence of freeing the Grecian cities. He gained a ſignal victory over the Perſian general, Tiſſaphernes, near the river Pactolus, where he forced the enemy's camp, and found conſiderable plunder. This ſucceſs induced the Perſian monarch, inſtead of meeting Ageſilaus openly in the field, to ſubvert his intereſt among the Grecian ſtates by the power of bribery; and indeed this confederacy was now ſo weakened, its concord and unanimity ſo totally deſtroyed, that they were open to every offer. The love of money was now rooted in their affections, and the Spartans were the only people that, for a while, ſeemed to diſdain it; but the contagion ſtill ſpreading, even they at

laſt yielded to its allurements, and every man ſought private emolument, without attending to the good of his country.

The Spartans, however, being freed from the terror of foreign enemies, proceeded to ſpread terror among the petty ſtates of Greece, whom they compelled to pay obedience to their will. Theſe proceedings of the Spartans, however, gave birth to a powerful confederacy againſt them; and, through a ſucceſſion of engagements, both by ſea and land, the Spartans grew every day weaker, and their enemies more daring.

It ſoon began to appear, that the Thebans, one of the ſtates of Greece, lately oppreſſed by the Spartans, were growing into power; and, while Sparta and Athens were weakening each other by mutual conqueſts, this ſtate, which had enjoyed all the emoluments, without any of the expences of the war, was every day growing more vigorous and independent. The Thebans, who now began to take the lead in the affairs of Greece, were naturally a hardy and robuſt people, of ſlow intellects, and ſtrong conſtitutions. It was a conſtant maxim with them, to ſide either with Athens or Sparta in their mutual conteſts, and which ſoever they inclined to, they were generally of weight enough to turn the balance. However, they had hitherto made no other uſe of that weight than to ſecure themſelves; but the ſpirit which now appeared among them was firſt implanted by Pelopidas, their deliverer from the Spartan yoke; but ſtill further carried to its utmoſt height by Epami-

nondas, who now began to figure in the affairs of Greece.

Epaminondas was one of thoſe few exalted characters. who have ſcarce any vice, and almoſt every virtue, to diſtinguiſh them from the reſt of mankind. Though in the beginning, poſſeſſed of every quality neceſſary for the ſervice of the ſtate, he choſe to lead a private life, employed in the ſtudy of philoſophy, and ſhewing an example of the moſt rigid obſervance of all its doctrines. Truly, a philoſopher, and poor out of taſte, he deſpiſed riches, without affecting any reputation from that contempt; and, if Juſtin may be credited, he coveted glory as little as he did money. It was always againſt his will that commands were conferred upon him; and he behaved himſelf, when inveſted with them, in ſuch a manner as did more honour to dignities, than dignities did to him. Fond of leiſure, which he devoted to the ſtudy of philoſophy, he ſhunned public employments, and made no intereſt but to be excluded from them. His moderation concealed him ſo well, that he lived obſcure, and almoſt unknown. His merit, however, diſcovered him at laſt. He was taken from his ſolitude by force, to be placed at the head of armies; and he demonſtrated, that philoſophy, though generally held in contempt with thoſe who aſpire at the glory of arms, is wonderfully uſeful in forming heroes; for it was, in his opinion, a great advance towards conquering an enemy, to know how to conquer ourſelves.

Such

Such was the general appointed to command the Theban army, and act in conjunction with Pelopidas. The Thebans being left out in the general treaty of peace, and thus having the Spartans and Athenians againſt them, they appeared under the utmoſt conſternation, and all Greece looked upon them as loſt and undone. Nothing now remained on both ſides but to prepare for action. Epaminondas immediately raiſed all the troops he could, and began his march; but his army did not amount to ſix thouſand men, while the enemy had above four times that number.

The two armies met at Leuctra, and drew up on a plain. Cleombrotus was upon the right, at the head of a body conſiſting of Lacedæmonians, in whom he confided moſt, and whoſe files were twelve deep, to take the advantage, which his ſuperiority of horſe gave him in an open country. Archidamus, the ſon of Ageſilaus, was at the head of the allies, who formed the left wing.

Epaminondas, who reſolved to charge with his left, which he commanded in perſon, ſtrengthened it with the choice of his heavy-armed troops, whom he drew up fifty deep; the ſacred battalion was upon his left, and cloſed the wing; the reſt of his infantry were poſted upon his right, in an oblique line, which, the farther it extended, was the more diſtant from the enemy. By this uncommon diſpoſition, his deſign was to cover his flank on the right; to keep off his right wing, as a kind of reſerved body, that he might not hazard the event of the

battle upon the weakeſt part of his army. He was aſſured that, if he could penetrate the Lacedæmonian phalanx, the reſt of the army would ſoon be put to the rout.

The action began with the cavalry. As the Thebans were better mounted, and braver troops than the Lacedæmonian horſe, the latter were not long before they were broken, and driven upon the infantry, which they put into ſome confuſion. Epaminondas following his horſe cloſe, marched ſwiftly up to Cleombrotus, and fell upon his phalanx with all the weight of his heavy battalion. The latter, to make a diverſion, detached a body of troops, with orders to take Epaminondas in flank, and to ſurround him. Pelopidas upon ſight of that movement, advanced with incredible ſpeed and boldneſs, at the head of the Sacred Battalion, to prevent the enemy's deſign, and flanked Cleombrotus himſelf, who, by that ſudden and unexpected attack, was put into diſorder. The battle was very fierce and obſtinate; and, whilſt Cleombrotus could act, the victory continued in ſuſpence, and declared for neither party. But when he fell dead with his wounds, the Thebans, to complete the victory, and the Lacedæmonians, to avoid the ſhame of abandoning the body of their king, redoubled their efforts, and a great ſlaughter enſued on both ſides. The Spartans fought with ſo much fury about the body, that at length they gained their point, and carried it off. Animated by ſo glorious an advantage, they propoſed to return to the charge, which would, perhaps, have proved

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ſucceſsful, had the allies ſeconded their ardour; but the left wing, ſeeing the Lacedæmonian phalanx broken, and believing all loſt, eſpecially when they heard that the king was dead, took to flight, and drew off the reſt of the army. Epaminondas followed them vigorouſly, and killed a great number in the purſuit. The Thebans remained maſters of the field of battle, erected a trophy, and permitted the enemy to bury their dead.

The Lacedæmonians had never received ſuch a blow: the moſt bloody defeat, till then, had ſcarce ever coſt them more than four or five hundred of their citizens; here they loſt four thouſand men, of whom one thouſand were Lacedæmonians, and four hundred Spartans, out of ſeven hundred who were in the battle. The Thebans had only three hundred men killed, among whom were four of their citizens.

So great a victory was followed with inſtantaneous effects: numbers of the Grecian ſtates, who had hitherto remained neuter, now declared in favour of the conquerors, and encreaſed their army to the amount of 70,000 men. Epaminondas entered Laconia with an army, the twelfth part of which were not Thebans; and finding a country hitherto untouched by an enemy, he ran through it with fire and ſword, deſtroying and plundering, as far as the river Eurotas.

In the mean time, the Spartans, ſtruck with conſternation at their late defeat, applied to the Athenians for ſuccour, who, after ſome heſitation, determined to aſſiſt them with all

their forces; and a ſlight advantage the Spartans had gained over the Thebans, in which they did not loſe a man, gave a promiſing dawn of ſucceſs. The war was then carried on with unabating vigour on both ſides. The Theban troops were headed by their favourite general Epaminondas; thoſe of Sparta by Ageſilaus, the only man in Greece that was then able to oppoſe him.

Epaminondas, having failed in an attack upon Sparta, was reſolved, before he laid down his command, which was now nearly expiring, to endeavour to effect ſomething that might compenſate for his failure. In order to protect Sparta, Ageſilaus had withdrawn all the troops from Mantinea: thither, therefore, Epaminondas reſolved to bend his courſe. Being determined to attack the town, he diſpatched a troop of horſe to view its ſituation, and to clear the fields of ſtragglers; but juſt before they had reached Mantinea, an army of ſix thouſand Athenian auxiliaries arrived by ſea, who, without taking any refreſhment to their men or horſes, ruſhed out without the city, and attacked and defeated the Theban horſe. In the mean time Epaminondas was advancing with his whole army, with the enemy cloſe upon his rear. Finding it impoſſible to accompliſh his purpoſe, before he would be overtaken, he determin d to halt and give them battle. He had now got within a ſhort way of the town, which has had the honour of giving its name to the conflict of that day—a conflict,

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the moſt ſplendid and beſt conteſted, that ever figured in the hiſtory of any country.

The Greeks had never fought among themſelves with more numerous armies: the Lacedæmonians conſiſted of more than twenty thouſand foot, and two thouſand horſe; the Thebans, of thirty thouſand foot, and three thouſand horſe. The Theban general marched in the ſame order of battle, in which he intended to fight, that he might not be obliged, when he came up with the enemy, to loſe, in diſpoſing of his army, a precious time that cannot be recovered.

He did not march directly, and with his front to the enemy, but in a column upon the hills, with his left wing foremoſt, as if he did not intend to fight that day. When he was oppoſite to them, at a quarter of a league's diſtance, he made the troops halt, and lay down their arms, as if he deſigned to encamp there. The enemy, in effect, were deceived by his ſtand; and, reckoning no longer upon a battle, they quitted their arms, diſperſed themſelves about the camp, and ſuffered that ardour to be extinguiſhed, which a near approach of a battle is accuſtomed to kindle in the hearts of ſoldiers.

Epaminondas, however, by ſuddenly wheeling his troops to the right, having changed his column into a line, and having drawn out the choice troops, whom he had in his march poſted in front, made them double their files upon the front of his left wing, to add to its ſtrength, and to put it into a condition to attack in point

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the Lacedæmonian phalanx, which, by the movement he had made, faced it directly. He ordered the centre and right wing of his army to move very ſlowly, and to halt before they came up with the enemy, that he might not hazard the event of the battle upon troops, of whom he had no great opinion.

He expected to decide the victory by that body of choſen troops which he commanded in perſon, and which he had formed into a column to attack the enemy in a wedge-like point. He had perſuaded himſelf, that if he could penetrate the Lacedæmonian phalanx, in which the enemy's principal force conſiſted, he ſhould not find it difficult to rout the reſt of the army, by charging upon the right and left with his victorious troops. After having diſpoſed his whole army in this manner, he moved on to charge the enemy with the whole weight of his column. They were ſtrangely ſurpriſed, when they ſaw Epaminondas advance to them in this order, and reſumed their arms, bridled their horſes, and made all the haſte they could to their ranks.

Whilſt Epaminondas marched againſt the enemy, the cavalry that covered his flank, on the left, the beſt at that time in Greece, entirely compoſed of Thebans and Theſſalians, had orders to attack the enemy's horſe. The Theban general, whom nothing eſcaped, had artfully beſtowed bowmen in the intervals of his horſe, in order to begin the diſorders of the enemy's cavalry, by a previous diſcharge of a ſhower of arrows, ſtones, and javelins upon them.

them. The other army had neglected to take the ſame precaution; and had been guilty of another fault, not leſs conſiderable, in giving as much depth to the ſquadrons as if they had been a phalanx. By theſe means, their horſe were incapable of ſupporting long the charge of the Thebans; and, after having made ſeveral ineffectual attacks with great loſs, they were obliged to retire behind their infantry.

Epaminondas, in the mean time, with his body of foot, had charged the Lacedæmonian phalanx. The troops fought on both ſides with incredible ardour, both the Thebans and Lacedæmonians being reſolved to periſh, rather than yield the glory of arms to their rivals. They began with fighting their ſpears; but theſe being ſoon broken in the fury of the combat, they charged each other ſword in hand. The reſiſtance was equally obſtinate, and the ſlaughter very great on both ſides. The troops deſpiſing danger, and deſiring only to diſtinguiſh themſelves by the greatneſs of their actions, choſe rather to die in their ranks, than to loſe a ſtep of their ground.

The furious ſlaughter on both ſides having continued a great while, without the victory inclining to either, Epaminondas, to force it to declare for him, thought it his duty to make an extraordinary effort in perſon, without regard to the danger of his own life. He formed, therefore, a troop of the braveſt and moſt determinate about him; and, putting himſelf at the head of them, made a vigorous charge upon the enemy, where the battle was moſt warm,

warm, and wounded the Lacedæmonian general with the firſt javelin he threw. This troop, by his example, having wounded or killed all that ſtood in their way, broke and penetrated the phalanx. The Lacedæmonians, diſmayed by the preſence of Epaminondas, and overpowered by the weight of that intrepid party, were reduced to give ground. The groſs of the Theban troops, animated by their general's example and ſucceſs, drove back the enemy upon his right and left, and made great ſlaughter of them. But ſome of the Spartan troops, perceiving that Epaminondas abandoned himſelf too much to his ardour, ſuddenly rallied, and, returning to the fight, charged him with a ſhower of javelins. Whilſt he kept off part of thoſe darts, ſhunned ſome of them, fenced off others, and was fighting with the moſt heroic valour, to aſſure the victory to his army, a Spartan, named Callicrates, gave him a mortal wound with a javelin in his breaſt, acroſs his cuiras. The wood of the javelin being broken off, and the iron head continuing in the wound, the torment was inſupportable, and he fell immediately. The battle begun around him with new fury, the one ſide uſing their utmoſt endeavours to take him alive, and the other to ſave him. The Thebans gained their point at laſt, and carried him off, after having put the enemy to flight.

After ſeveral different movements, and alternate loſſes and diſadvantages, the troops on both ſides ſtood ſtill, and reſted upon their arms;

The Death of Epaminondas.

arms; when the trumpets of the two armies, as if by conſent, ſounded the retreat at the ſame time. Each party pretended to the victory, and erected a trophy: the Thebans, becauſe they had defeated the right wing, and remained maſters of the field of battle; and the Athenians, becauſe they had cut the general's detachment in pieces. From this point of honour, both ſides at firſt refuſed to aſk leave to bury their dead, which, with the ancients, was confeſſing their defeat. The Lacedæmonians, however, ſent to demand that permiſſion; after which, the reſt had no thoughts but of paying the laſt duties to the ſlain.

In the mean time, Epaminondas had been carried into the camp. The ſurgeons, after having examined the wound, declared, that he would expire as ſoon as the head of the dart was drawn out of it. Thoſe words gave all that were preſent the utmoſt ſorrow and affliction, who were inconſolable on ſeeing ſo great a man on the point of death. For him, the only concern he expreſſed was about his arms, and the fate of the battle. When they ſhewed him his ſhield, and aſſured him, that the Thebans had gained the victory, turning towards his friends with a ſerene and calm air, "All then is well," ſaid he; and ſoon after, upon drawing the head of the javelin out of his body, he expired in the arms of victory.

As the glory of Thebes roſe with Epaminondas, ſo it fell with him; and he is, perhaps, the only inſtance of one man being able

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to inſpire his country with military glory, and lead it to conqueſt, without having had a predeceſſor, or leaving an imitator of his example.

The battle of Mantinea was the greateſt that was ever fought by Grecians againſt Grecians, the whole ſtrength of the country being drawn out, and ranged according to their different intereſts; and it was fought with an obſtinacy equal to the importance of it, which was the fixing the empire of Greece, which muſt of courſe have been transferred to the Thebans, upon their victory, if they had not loſt the fruits of it by the death of their general, who was the ſoul of all their counſels and deſigns. This blaſted all their hopes, and put out their ſudeen blaze of power, almoſt as ſoon as it was kindled. However, they did not preſently give up their pretenſions; they were ſtill ranked among the leading ſtates, and made ſeveral further ſtruggles; but they were faint and ineffectual, and ſuch as were rather for life and being, than for ſuperiority and dominion. A peace, therefore, was propoſed, which was ratified by all the ſtates of Greece, except Sparta: the conditions of which were, that every ſtate ſhould maintain what they poſſeſſed, and hold it independent of any other power. A ſtate of repoſe followed this peace, in which the Grecian powers ſeemed to ſlacken from their former animoſities, and there was little done for ſeveral years following.

CHAP.

CHAP. VII.

DURING theſe tranſactions, a power was growing up in Greece, hitherto unobſerved, but now too conſpicuous and formidable to be overlooked in the general picture: this was that of the Macedonians; a people hitherto obſcure, and in a manner barbarous; and who, though warlike and courageous, had never yet preſumed to intermeddle in the affairs of Greece. Now ſeveral circumſtances concurred to raiſe them from that obſcurity, and to involve them in meaſures, which, by degrees, wrought a thorough change in the ſtate of Greece.

This ſtate began to make a figure about the beginning of the ninety-ſixth Olympiad. Philip, the father of Alexander the Great, who had been the pupil of Epaminondas, was no ſooner become king of Macedon, than he began to diſtinguiſh himſelf. He ſucceeded in every thing he undertook, by the artfulneſs of his addreſs, and the force of his eloquence, of which he was a great maſter. He firſt gained the affections of his ſubjects then trained and exerciſed them, and reformed their diſcipline. It was at this time he inſtituted the famous Macedonian phalanx, which did ſo much execution. It was an improvement upon the ancient manner of fighting among the Grecians, who generally drew up their foot ſo cloſe, as to ſtand the ſhock of the

enemy without being broken. The complete phalanx was thought to contain above ſixteen thouſand men; but this of Philip's invention is deſcribed by Polibius to be an oblong figure, conſiſting of eight thouſand pikemen, ſixteen deep, and five hundred in front, the men ſtanding ſo cloſe together, that the pikes of the fifth rank were extended three feet beyond the line of the front, The reſt, whoſe diſtance from the front rendered their pikes uſeleſs, reſted them upon the ſhoulders of thoſe who ſtood before them, and ſo locking them together in file, preſſed forward to ſupport and puſh on the former ranks, whereby the aſſault was rendered more violent and irreſiſtible.

Philip having, by ſome means or other, ſet the Greeks to quarrelling among themſelves, thought it his intereſt to remain neuter in the commotions he had partly occaſioned. It was conſiſtent with the ambitious policy of this prince, to be intent only upon his own intereſt, and not to engage in a war, by which he could reap not the leaſt benefit; and to take advantage of a juncture, in which all Greece, employed and divided by a great war, gave him an opportunity to extend his frontiers, and puſh his conqueſts, without any apprehenſions of oppoſition. He was alſo well pleaſed to ſee both parties weaken and conſume each other, as he ſhould thereby be enabled to fall upon them afterwards to greater advantage.

Philip, as ſoon as his ſon Alexander was born, loſt no time in acquainting Ariſtotle of what had happened. He wrote to that diſtin-

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guiſhed philoſopher, in terms the moſt polite and flattering; begging of him to come and undertake his education, and to beſtow on him thoſe uſeful leſſons of magnanimity and virtue, which every great man ought to poſſeſs, and which his numerous avocations rendered impoſſible to be attempted by him. He added, "I return thanks to the gods, not ſo much for having given me a ſon, as for having given him to me in the age in which Ariſtole lives.

Though brevity will not permit us to follow every method Philip took to enſlave all Greece yet we muſt not omit to mention a circumſtance that happened at the ſiege of Methone, where Philip loſt one of his eyes in a very ſingular manner. After of Amphipolis had offered his ſervices to Philip, telling him, that he was ſo excellent a markſman, that he could bring down birds in their moſt rapid flight. The monarch made this anſwer: "Well, I will take you into my ſervice, when I make war upon ſtarlings;" which anſwer ſtung the archer to the quick. A repartee proves often of fatal conſequence to him who makes it. After, having thrown himſelf into the city, let fly an arrow, on which was written, "To Philip's left eye." This carried a moſt cruel proof that he was a good markſman, for he hit him in the right eye; and Philip ſent him back the ſame arrow, with this inſcription, "If Philip takes the city, he will hang up After;" and accordingly he was as good as his word. A ſkilful ſurgeon drew the arrow out of Philip's eye with ſo much art and dexterity, that not the leaſt

ſcar remained; and though he could not ſave his eye, yet he took away the blemiſh.

The haſty ſtrides Philip was now making towards enſlaving all Greece, particularly attracted the attention of Demoſthenes, who rouſed the Athenians from their lethargy of pleaſure. This celebrated orator ſaw, from the beginning, the ambition of Philip, and the power, of which he was poſſeſſed to carry him through his deſigns. This illuſtrious orator and ſtateſman was born in the laſt year of the ninety-ninth Olympiad. He was the ſon of an eminent Athenian citizen, who raiſed a conſiderable fortune by the manufacture of arms. At the age of ſeven years, he loſt his father; and, to add to this misfortune, the guardians, to whom he was entruſted, waſted and embezzled a conſiderable part of his inheritance. Thus oppreſſed by fraud, and diſcouraged by a weak and effeminate habit of body, he yet diſcovered an early ambition to diſtinguiſh himſelf as a popular ſpeaker. His firſt eſſay was made againſt his guardian, by whom he had been ſo injuriouſly treated; but the goodneſs of his cauſe was here of more ſervice than the abilities of the young orator; for his early attempts were unpromiſing. He twice afterwards attempted to harrangue the people; but he ſucceeded ſo badly, that they even hiſſed him, when he went away aſhamed, confounded, and quite in deſpair.

After a length of time, however, after proper inſtructions, and unwearied application, he appeared again in public, and ſucceeded ſo well, that

that people flocked from all parts of Greece to hear him. From thence he was looked upon as the ſtandard of true eloquence, inſomuch that none of his countrymen have been put in compariſon with him, nor even among the Romans, any but Cicero. His eloquence was grave and auſtere, like his temper; maſculine and ſublime, bold, forcible, and impetuous; abounding with metaphors, apoſtrophes, and interrogations, which, with his ſolemn way of invoking and appealing to the gods, the planets, the elements, and the manes of thoſe who fell at Salamis and Marathon, had ſuch a wonderful effect upon his hearers, that they thought him inſpired. But Demoſthenes could not have made ſuch impreſſions on them, if his talent of ſpeaking had not been ſupported by their opinion of his integrity. It was that which added weight and emphaſis to every thing he ſaid, and animated the whole; it was that which chiefly engaged their attention, and determined their counſels, when they were convinced he ſpoke from his heart, and had no intereſt to manage but that of the community. Of this he gave the ſtrongeſt proof in his zeal againſt Philip, who ſaid he was of more weight againſt him than all the fleets and armies of the Athenians, and that he had no enemy but Demoſthenes. He was not wanting in his endeavours to corrupt him, as he had done moſt of the leading men in Greece; but this great orator withſtood all his efforts; and, as it was obſerved, all the gold in Macedon could not bribe him.

Though Philip's public character was by no means a credit to him, yet the following act of private juſtice does him honour. A certain ſoldier in the Macedonian army had, in many inſtances, diſtinguiſhed himſelf by extraordinary acts of valour, and had received many marks of Philip's favour and approbation. On ſome occaſion, he embarked on board a veſſel, which was wrecked in a violent ſtorm, and he himſelf caſt on the ſhore helpleſs and naked, and ſcarcely with the appearance of life. A Macedonian, whoſe lands were contiguous to the ſea, came opportunely to be witneſs of his diſtreſs, and, with all humane and charitable tenderneſs, flew to the relief of the unhappy ſtranger. He bore him to his houſe, laid him in his own bed, revived, cheriſhed, comforted, and for forty days ſupplied him freely with all the neceſſaries and conveniences, which his languiſhing condition could require. The ſoldier thus happily reſcued from death, was inceſſant in the warmeſt expreſſions of gratitude to his benefactor, aſſured him of his intereſt with the king, and of his power and reſolution of obtaining for him, from the royal bounty, the noble return which ſuch extraordinary benevolence had merited. He was now completely recovered and his kind hoſt ſupplied him with money to purſue his journey.

Some time after, the ſoldier preſented himſelf before the king; he recounted his misfortunes, magnified his ſervices, and having looked with an eye of envy on the poſſeſſions of the man who had preſerved his life, was now ſo abandoned

doned to every ſenſe of gratitude, as to requeſt the king to beſtow upon him the houſe and lands where he had been ſo kindly and tenderly entertained. Unhappily, Philip, without examination, inconſiderately and precipitately granted his infamous requeſt. This ſoldier now returned to his preſerver, repaid his goodneſs by driving him from his ſettlement, and taking immediate poſſeſſion of all the fruits of his honeſt induſtry. The poor man, ſtung with this inſtance of unparalleled ingratitude and inſenſibility, boldly determined, inſtead of ſubmitting to his wrongs, to ſeek relief; and, in a letter addreſſed to Philip, repreſented his own and the ſoldier's conduct, in a lively and affecting manner. The king was inſtantly fired with indignation, and ordered that juſtice ſhould be done without delay, that the poſſeſſions ſhould be immediately reſtored to the man, whoſe charitable offices had been thus horribly repaid; and, having ſeized the ſoldier, cauſed theſe words to be branded on his forehead. "The Ungrateful Gueſt:" a character infamous in every age, and among all nations; but particularly among the Greeks, who, from the earlieſt times, were moſt ſcrupulouſly obſervant of the laws of hoſpitality.

Philip, having proved unſucceſsful in his attacks on the Grecian States, marched againſt Athens, king of Scythia, from whom he had received ſome perſonal cauſe of diſcontent, and took his ſon Alexander with him in this expedition. Though the Scythians had a very numerous army, he defeated them without any difficulty

difficulty. He got a very great booty, which conſiſted not in gold or ſilver, the uſe of which the Scythians were not as yet ſo unhappy as to know, but in cattle, in horſes, and in a great number of women and children.

At his return from Scythia, the Triballi, a people of Moeſia, diſputed the paſs with him, laying claim to part of the plunder he was carrying off. Philip was forced to come to a battle; and a very bloody one was fought, in which great numbers on each ſide were killed upon the ſpot. The king himſelf was wounded in the thigh, and, with the ſame thruſt, had his horſe killed under him. Alexander flew to his father's aid, and, covering him with his ſhield, killed or put to flight all who attacked him.

The ambition of Philip would not long ſuffer him to remain inactive. Not daring openly to attack the Athenians, he endeavoured, underhand, to create new diſturbances in Greece, that he might take ſuch a part in them as would beſt anſwer his views; and when the flame ſhould be kindled, his point was to appear rather to be called in as an aſſiſtant, than to act as a principal.

However, the maſk was ſoon thrown off: the Thebans and Athenians ſoon joined their forces, and waited the approach of Philip, who was leading his army to the plain of Chæronea: a name rendered famous by the event of this important conteſt. Philip's army was formed of thirty-two thouſand men, warlike, diſciplined, and long enured to the toils and dangers of the field; but this body was compoſed of different nations

. Alexander covering his Father with his Shield.

nations and countries, who had each their diſtinct and ſeparate views and intereſts. The army of the confederates did not amount to thirty thouſand complete, of which the Athenians and Thebans furniſhed the greater part; the reſt was formed of the Corinthians and Peloponneſians; but the ſame motives, and the ſame zeal, influenced and animated them. All were equally affected by the event, and all equally reſolved to conquer, or die in defence of their liberty.

The fatal morning now arrived, which was for ever to decide the cauſe of liberty, and the empire of Greece. Before the riſing of the ſun, both armies were ranged in order of battle. The Thebans commanded by Theogenes, a man of but moderate abilities in war, and ſuſpected of corruption, obtained the poſt of honour on the right wing of the confederate Greeks, with that famous body in the front, called the Sacred Band, formed of generous and warlike youths, connected and endeared to each other by all the noble enthuſiaſm of love and friendſhip. The centre was formed of the Corinthians and Peloponneſians, and the Athenians compoſed the left wing, led by their generals Lyſicles and Chares. On the left of the Macedonian army ſtood Alexander, at the head of a choſen body of noble Macedonians, ſupported by the famous cavalry of Theſſaly. As this prince was then but nineteen years old, his father was careful to curb his youthful impetuoſity, and to direct his valour, and for this purpoſe ſurrounded him with a number of experienced-

rienced officers. In the centre were placed thoſe Greeks who had united with Philip, and on thoſe courage he had the leaſt dependence; while the king himſelf commanded on the right wing, where his renowned phalanx ſtood, to oppoſe the impetuoſity, with which the Athenians were well known to begin their onſet.

The charge begun on each ſide with all the courage and violence, which ambition, revenge, the love of glory, and the love of liberty, could excite in the ſeveral combatants, Alexander, at the head of the Macedonian nobles, with all the fury of youthful courage, firſt fell on the Sacred Bands of Thebes, which ſuſtained his attack with a bravery and vigour worthy of its former fame. The gallant youths who compoſed this body, not being timely, or not duly ſupported by their country men, bore up for a while againſt the torrent of the enemy; till at length, oppreſſed and overpowered by ſuperior numbers, without yielding or turning their backs on their aſſailants, they ſunk down on that ground where they had been originally ſtationed, each by the ſide of his darling friend, raiſing up a bulwark by their bodies againſt the progreſs of the enemy. The young Alexander and his forces, in all the enthuſiaſtic ardour of valour, animated by ſucceſs, puſhed on through all the carnage, over all the heaps of ſlain, and fell furiouſly on the main body of the Thebans, where they were oppoſed with obſtinate and deliberate courage; and the conteſt was, for ſome time, ſupported with mutual violence.

At

At the ſame time, the Athenians, on the right wing, fought with a ſpirit and intrepidity worthy of the character which they boaſted, and of the cauſe by which they were animated. Many brave efforts were exerted on each ſide, and ſucceſs was for ſome time doubtful; till at length part of the centre, and the left wing of the Macedonians, except the phalanx, yielded to the impetuous attack of the Athenians, and fled with ſome precipitation. Happy had it been on that day for Greece, if the conduct and abilities of the Grecian generals had been equal to the valour of their ſoldiers; but theſe brave champions of liberty were led on by the deſpicable creatures of intrigue and cabal. Tranſported by the advantage now obtained, the preſumptuous Lyſicles cried out, "Come on, my gallant countrymen, the victory is ours; let us purſue theſe cowards, and drive them to Macedon." Thus, inſtead of improving the happy opportunity, by charging the phalanx in flank, and ſo breaking that formidable body, the Athenians wildly and precipitately preſſed forward, in purſuit of the flying enemy, themſelves in all the diſorder and tumult of a rout.

Philip ſaw this fatal error with all the contempt of a ſkilful general, and the ſecret exultation ariſing from the aſſurance of approaching victory. He coolly obſerved to the officers that ſtood round him, that the Athenians knew not how to conquer. He ordered the phalanx to change its poſition, and, by a ſudden evolution, to gain poſſeſſion of an adjacent eminence. From thence they marched deliberately down, firm

firm and collected, and fell, with their united force, on the Athenians, now confident of ſucceſs, and blind to their danger. The ſhock was irreſiſtible, they were at once overwhelmed, many of them lay cruſhed by the weight of the enemy, and expiring by their wounds; while the reſt eſcaped from the dreadful ſlaughter by a ſhameful and precipitate flight, bearing down, and hurrying away with them, thoſe troops that had been ſtationed for their ſupport. Now Demoſthenes, that renowned orator and ſtateſman, whoſe noble ſentiments and ſpirited harangues had raiſed the courage on this day ſo eminently excited, betrayed that weakneſs which has ſullied his great character. He alone, of all his countrymen, advanced to the charge cold and diſmayed: and, on the very firſt appearance of a reverſe of fortune, in an agony of terror, turned his back, caſt away that ſhield, which he had adorned with this inſcription, in golden characters, "To Good Fortune," and appeared the foremoſt in the general rout. The ridicule and malice of his enemies related, or perhaps invented, another ſhameful circumſtance; being impeded in his flight by ſome brambles, his imagination was ſo poſſeſſed by the preſence of an enemy, that he loudly cried out for quarter.

While Philip was thus triumphant on his ſide, Alexander continued the conflict on the other wing, and at length broke the Thebans, in ſpite of all their acts of valour, who now fled from the field, and were purſued with great carnage. The center of the confederates was thus

thus totally abandoned to the fury of a victorious enemy. But ſlaughter enough had been already made; more than one thouſand of the Athenians lay dead on the field of battle, two thouſand were made priſoners, and the loſs of the Thebans was not inferior. Philip, therefore, determined to conclude his important victory by an act of apparent clemency, which his ambition and policy really dictated. He gave orders that the Greeks ſhould be ſpared, conſcious of his own deſigns, and ſtill expecting to appear in the field the head and leader of that body, which he had now completely conquered.

This defeat was attributed chiefly to the ill conduct of the generals Lyſicles and Chares; the former whereof the Athenians put to death at the inſtance of a judge, named Lycurgus, who had great credit and influence with the people but was a ſevere judge, and a moſt bitter accuſer. "You, Lyſicles, (ſaid he) were general of the army; a thouſand citizens were ſlain, and two thouſand taken priſoners; a trophy has been erected to the diſhonour of this city, and all Greece is enſlaved. You had the command when all theſe things happened; and yet you dare to live, to view the light of the ſun, and bluſh not to appear publickly in the Forum: you, Lyſicles, who are born the monument of your country's ſhame!" It does not appear that Chares underwent any kind of perſecution for his ſhare of this action; though, according to his general character, he deſerved it more than his colleague; he had no talent for command, and was very little different

from a common ſoldier. Timotheus ſaid of him, that, "inſtead of being a general, he was fitter to carry the generals baggage."

After the battle of Chæronea, ſuch orators as oppoſed Demoſthenes, having all riſen up in concert againſt him, and having cited him to take his trial according to law, the people not only declared him innocent of the ſeveral accuſations laid to his charge, but conferred on him additional honours.

Philip, however, did not long enjoy the fruits of his conqueſts in Greece. Pauſanius, a young Macedonian nobleman, having received a moſt ſhameful inſult from Attilus, a relation of Philip's, he applied to the monarch for redreſs; but not being able to obtain it, he reſolved on the deſtruction of Philip. Pauſanius choſe the morning in which was to be a grand proceſſion, for the execution of his revenge on the prince, who had denied reparation to his injured honour. His deſign had been for ſome time premeditated, and now was the dreadful moment of effecting it. As Philip marched on in all his pride and pomp, this young Macedonian ſlipped through the crowd, and, with a deſperate and revengeful reſolution, waited his approach in a narrow paſſage, juſt at the entrance into the theatre. The king advanced towards him, Pauſanias drew his poniard, plunged it into his heart, and the conqueror of Greece, and the terror of Aſia, fell proſtrate to the ground, and inſtantly expired.

The murderer flew towards the gates of the city, where there ſtood horſes to favour his eſcape,

eſcape, which Olympias, Philip's, wife, is ſaid to have prepared. Here it ſhould be obſerved, that Philip had diſgraced Olympias, for her bad and diſagreeable temper, and had taken Cleopatra to his bed. The tumult and confuſion was ſuch as might be expected from ſo fatal an event: ſome of the Macedonians crowded round the fallen king with officious and ineffectual care, while others purſued Pauſanius. Among theſe were Perdiccas, Attalus, and Leonatus, who coming up with him juſt as he was preparing to remount his horſe, from which he had been thrown by his foot tangling in a vine, they fell upon him, and diſpatched him. His body was immediately hung on a gibbet; but, in the morning, it appeared crowned with a golden diadem: the only means by which Olympias could expreſs her implacable reſentment. In a few days, indeed, ſhe took a further occaſion of publiſhing her triumph and exultation in her huſband's fall, by paying the ſame funeral honours to Pauſanias, which was prepared for Philip: both bodies were burnt on the ſame pile, and the aſhes of both depoſited in the ſame tomb. She is even ſaid to have prevailed on the Macedonians to pay annual honours to Pauſanius; as if ſhe feared, that the ſhare ſhe had taken in the death of Philip ſhould not be ſufficiently known to the world. She conſecrated to Apollo the dagger, which had been the inſtrument of the fatal deed, inſcribed with the name Myrtalis, the name which ſhe had born when their loves firſt

began. Thus died Philip, whoſe virtues and vices were directed and proportioned to his ambition.

CHAP. VIII.

IN the year of the world 3648, and 356 before the birth of Chriſt, Alexander, the ſon of Philip, aſcended the throne of Macedon, and took poſſeſſion of a kingdom rendered flouriſhing and powerful by the policy of the preceding reign. Alexander, upon his acceſſion to the throne, ſaw himſelf ſurrounded with extreme dangers: the barbarous nations, with whom Philip contended during his whole reign, thought this change for their advantage; and, deſpiſing the youth and inexperience of the young monarch, reſolved to ſeize this opportunity of regaining their freedom. Nor had he leſs to fear from the Greeks themſelves, who now thought this a convenient opportunity to reſtore their ancient form of government, revenge their former injuries, and reclaim thoſe rights they had enjoyed for ages. Alexander, however, reſolved to prevent their machinations, and to give them no time to complete their confederacies againſt him. He made all poſſible haſte to check the arms of the barbarians, by marching his troops to the banks of the Danube, which he croſſed in one night. He defeated the king of the Triballi in a great battle, made the Getæ fly at his approach, and ſubdued

ſubdued ſeveral other barbarous nations, ſome by the terror of his name, and others by the force of his arms.

The firſt object of Alexander's ambition was the conqueſt of Perſia: and he now expected, that he ſhould have leiſure and opportunity to prepare for ſo great an enterprize. He was, however, ſoon called to a new undertaking; for the Athenians, Thebans, and Lacedemonians, united againſt him, hoping by the aſſiſtance of Perſia, to recover their freedom. Expedition and activity were the characteriſtics of Alexander. Having heard of the union formed againſt him by the Grecian States, he croſſed over the craggy top of Mount Oſſa, to elude the Theſſalonians, who had poſſeſſed themſelves of the defiles lying between Theſſaly and Macedon: and moved on with ſuch rapidity, that his appearance in Greece gave the firſt news of his preparation for war. A great battle was ſoon fought, in which the Thebans exerted themſelves with a bravery and ardour much above their ſtrength; but they were at laſt ſurrounded on all ſides, the greateſt part of them were cut to pieces, and the city taken, plundered, and deſtroyed. However, he ſet at liberty the prieſts; all ſuch as had a right of hoſpitality with the Macedonians; the deſcendants of Pindar, the famous poet, who had done ſo much to Greece; and ſuch as had oppoſed the revolt: but all the reſt, in number about thirty thouſand, he ſold; and upwards of ſix thouſand had been killed in battle.

This dreadful example of ſeverity towards ſo powerful a city as Thebes, ſpread the terror of his arms through all Greece, and made all things give way before him. He ſummoned at Corinth the aſſemblies of the ſeveral ſtates and free cities of Greece, to obtain from them the ſame ſupreme command againſt the Perſians, which had been granted to his father a little before his death. No aſſembly ever debated on a more important ſubject: it was the weſtern world deliberating upon the ruin of the eaſt, and the method for executing a revenge which had been ſuſpended for more than an age. The aſſembly held at this time gave riſe to events, the relation of which will appear aſtoniſhing, and almoſt incredibly; and to revolutions, which contributed to change the diſpoſition of moſt things in the political world. The deliberations of the aſſembly were ſhort: the Spartans were the only people who ventured to remonſtrate; though ſeveral others were inimical to the intereſts of the Macedonians; but they were forced to ſubmit, and Alexander was appointed generaliſſimo againſt the Perſians.

Having thus far accompliſhed his wiſhes, and after having completely ſettled his affairs in Macedonia, he ſet out for Aſia in the beginning of the ſpring. His army conſiſted of little more than thirty thouſand foot, and four or five thouſand horſe; but they were all brave men, well diſciplined, and enured to fatigue. They had made ſeveral campaigns under Philip, and were each of them, in caſe of neceſſity, capable of commanding. Moſt of the officers were near

near three-ſcore years of age, and the common men fifty; and when they were either aſſembled, or drawn up at the head of a camp, they had the air of a venerable ſenate. Such was the army that was to decide the fortune, not only of Greece, but of all the eaſtern world.

When the news of Alexander's landing in Aſia, without oppoſition, was brought to Darius, he teſtified the utmoſt contempt for the Macedonian army, and indignation at the preſumption of their generals. In a letter which he wrote, he reprehended his audacious inſolence, and gave orders to his various governors, in the different parts of his dominions, that, if they took Alexander alive, to whip him with rods, make priſoners of his whole army, and ſend them as ſlaves to one of the moſt deſerted parts of his dominions. Thus confiding in the glittering but barbarous multitude he commanded, he diſpoſed of the enemy as already vanquiſhed; but confidence goes but a ſhort part of the road to ſucceſs. The great numbers he had gathered only brought unweildly ſplendor into the field, and, inſtead of procuring him ſecurity, encreaſed his embarraſſments.

Alexander, in the mean time, marched on at the head of his heavy-armed infantry, drawn up in two lines, with the cavalry in the wings, and the baggage following in the rear. Being arrived on the banks of the Grannicus, he there found the Perſian horſe, which were very numerous, on the oppoſite ſhore, forming a large front, in order to oppoſe Alexander, whenever he ſhould attempt to paſs. The two armies

armies continued a long time in ſight of each other, on the banks of the river, as if dreading the event. The Perſians waited till the Macedonians ſhould enter the river, in order to charge them to advantage upon their landing; and the latter ſeemed to be making choice of a place proper for landing.

At laſt, Alexander ordered his horſe to be brought, commanded the noblemen of the court to follow him and behave gallantly. He himſelf commanded the right wing, and Parmenio the left, The king firſt cauſed a ſtrong detachment to march into the river, himſelf following it with the reſt of the forces. He made Parmenio advance afterwards with the left wing, the trumpet ſounding, and the whole army raiſing cries of joy. The Perſians, ſeeing this detachment advance forward, began to let fly their arrows, and march to a place where the declivity was not ſo great, in order to keep the Macedonians from landing. But now the horſe engaged with great fury, one part endeavouring to land, and the other ſtriving to prevent them. The Macedonians, whoſe cavalry were inferior in number, beſides the diſadvantage of the ground, were wounded with the darts that were ſhot from the eminence; not to mention, that the flower of the Perſian horſe were drawn together in this place. The Macedonians, therefore, at firſt gave ground, after having loſt the firſt ranks, which made a vigorous defence. Alexander, who cloſely followed them, reinforced them with his beſt troops, headed them himſelf, animated them by his preſence,

preſence, puſhed the Perſians, and routed them; upon which the whole army followed after, croſſed the river, and attacked the enemy on all ſides.

Spithrobates, lieutenant-governor of Ionia, and ſon-in-law to Darius, diſtinguiſhed himſelf above the reſt of the Perſian generals by his ſuperior bravery. Being ſurrounded by forty Perſian lords, all of them his relations, of experienced valour, and who never moved from his ſide, he carried terror wherever he went. Alexander obſerving in how gallant a manner he ſignalized himſelf, clapt ſpurs to his horſe, and advanced towards him. They immediately engaged, and each having thrown a javelin, wounded the other ſlightly. Spithrobates fell furiouſly ſword in hand upon Alexander, who, being prepared for him, thruſts his pike into his face, and laid him dead at his feet. At that very moment Raſaces, brother to that nobleman, charging him on the ſide, gave him ſo furious a blow on the head with a battle-axe, that he beat off his plume, but went no deeper than the hair. As he was going to repeat his blow on the head, which now appeared through his fractured helmet, Clitus cut off Raſaces' hand with one ſtroke of his ſcimitar, and thereby ſaved his ſovereign's life. The danger to which Alexander had been expoſed, greatly animated the courage of his ſoldiers, who now performed wonders. The Perſians in the center of the horſe, upon whom the light-armed troops, who had been poſted in the intervals of the horſe, poured a perpetual diſcharge of darts, being unable

unable any longer to ſuſtain the attack of the Macedonians, who ſtruck them all in the face, the two wings were immediately broken, and put to flight. Alexander did not long purſue them, but immediately turned about to charge the foot. Theſe at firſt ſtood their ground; but when they ſaw themſelves attacked at the ſame time by the cavalry, and the Macedonian phalanx which had croſſed the river, and that the battalions were now engaged, thoſe of the Perſians did not make either a long or a vigorous defence, and were ſoon put to flight; but the Grecian infantry in Darius' ſervice ſtood the ſhock. This body of foot retiring to a hill, demanded a promiſe from Alexander to let them march away unmoleſted; but following the dictates of his wrath, rather than thoſe of reaſon, he ruſhed into the midſt of this body of foot, and preſently loſt his horſe, which was killed by the thruſt of a ſword. The battle was ſo hot round him, that moſt of the Macedonians, who loſt their lives on this occaſion, fell here; for they fought againſt a body of men, who were well diſciplined, had been inured to war, and fought in deſpair. They were all cut to pieces, except two thouſand, who were taken priſoners.

In this battle twenty thouſand foot, and two thouſand five hundred horſe, were killed on the ſide of the barbarians; and of the Macedonians, twenty five of the royal horſe were killed on the firſt attack. Alexander ordered Lyſippus to make their ſtatues in braſs, all of which were ſet up in a city of Macedon, called Dia, from

from whence they were many years afterwards carried to Rome by Metellus. About threeſcore of the other horſe were killed, and near thirty foot, who, the next day, were all laid with their arms and equipage in one grave; and the king granted an exemption to their fathers and children from every kind of tribute and ſervice. This victory not only impreſſed the Perſians with conſternation, but ſerved to excite the ardour of the invading army.

Soon after the battle of Grannicus, he recovered Sardis from the enemy, which was in a manner the bulwark of the barbarian empire. Four days after, he arrived at Epheſus, carrying with him thoſe who had been baniſhed from thence for being his adherents, and reſtored its popular form of government.

Alexander afterwards took Miletus, and demoliſhed Halicarnaſſus to the very foundation. He next reſtored Ada, queen of Caria, to her kingdom, of which ſhe had been diſpoſſeſſed ſome time before; and as a teſtimony of the deep ſenſe ſhe had of the favours received from Alexander, ſhe ſent him every day meats dreſſed in the moſt exquiſite manner, and the moſt excellent cooks of every kind. Alexander anſwered the queen upon this occaſion, that all this train was of no ſervice to him; for that he was poſſeſſed of much better cooks, whom Leonidas his governor had given him; one of whom prepared him a good dinner, and the other an excellent ſupper: theſe were Temperance and Exerciſe.

He

He ſoon afterwards marched into Phrygia, the ancient dominion of the celebrated king Midas. Having taken the capital city, he was deſirous of ſeeing the famous chariot, to which the Gordian knot was tied. This knot, which faſtened the yoke to the beam, was tied with ſo much intricacy, that it was impoſſible to diſcover where the ends begun, or how they were concealed. According to an ancient tradition of the country, an oracle had foretold, that the man who could untie it ſhould poſſeſs the empire of Aſia. Alexander being firmly perſuaded that the oracle was meant for him, after many fruitleſs trials, inſtead of attempting to untie it in the uſual manner, drew his ſword, and cut it into pieces, crying out, ſuch was the only way to untie it. The prieſt hailed the omen, and declared that Alexander fulfilled the oracle.

Darius having been employed, for a long time, in collecting a numerous army to oppoſe Alexander, advanced towards the river Euphrates. Over his tent was exhibited, to the view of his whole army, the image of the ſun in jewels, while wealth and magnificence ſhone in every quarter of the army. Firſt they carried ſilver altars, on which lay fire, called by them Sacred and Eternal; and theſe were followed by the Magi, ſinging hymns, after the manner of their country. They were accompanied by three hundred and ſixty-five youths, equalling the number of days in a year, clothed in purple robes. Afterwards came a chariot conſecrated to Jupiter, drawn by white horſes, and followed by

by a courſer of prodigious ſize, to whom they gave the name of the Sun's Horſe; and the equerries were dreſſed in white, each having a golden rod in his hand.

Ten chariots, adorned with ſculptures of gold and ſilver followed afterwards. Then marched a body of horſe, compoſed of twelve nations, whoſe manners and cuſtoms were various, and all armed in a different manner. Next advanced thoſe, whom the Perſians called *The Immortals*, amounting to ten thouſand, who ſurpaſſed the reſt of the barbarians in the ſumptuouſneſs of their apparel. They all wore golden collars, were cloathed in robes of gold tiſſue, with veſtments having ſleeves to them, quite covered with precious ſtones. Thirty paces from them followed thoſe called the king's relations, to the number of fifteen thouſand, in habits very much reſembling thoſe of women, and more remarkable for the vain pomp of their dreſs, than the glitter of their arms. Thoſe called the Doirphori came afterwards; they carried the king's cloak, and walked before the chariot, in which he ſeemed to ſit as on a high throne. This chariot was enriched on both ſides with images of the gods, in gold and ſilver; and from the middle of the yoke, which was covered with jewels, roſe two ſtatues, a cubit in height, the one repreſenting war, the other peace, having a golden eagle between them, with wings extended, as ready to take flight. But nothing could equal the magnificence of the king; he was cloathed in a veſt of purple, ſtriped with ſilver, and over it hung a long robe, glittering

all over with gold and precious ſtones, that repreſented two falcons, ruſhing from the clouds, and pecking at one another. Around his waiſt he wore a golden girdle, after the manner of women, whence his ſcimitar hung, the ſcabbard of which flamed all over with gems. On his head he wore a tiara, or mitre, round which was a fillet of blue mixed with white. On each ſide of him walked two hundred of his neareſt relations, whoſe pikes were adorned with ſilver, and tipped with gold; and laſtly, thirty thouſand infantry, who compoſed the rear-guard. Theſe were followed by the king's horſes, four hundred in number, all which were led.

About one hundred paces from thence, came Syſigambis, the mother of Darius, ſeated on a chariot, and his conſort on another, with the ſeveral female attendants of both queens riding on horſeback. Afterwards came fifteen large chariots, in which were the king's children, and thoſe who had the care of their education, with a band of eunuchs. Then marched the concubines, to the number of three hundred and ſixty, in the equipage of queens, followed by ſix hundred mules, and three hundred camels, which carried the king's treaſure, and guarded by a great body of archers. After theſe came the wives of the crown-officers, and of the greateſt lords of the court; then the ſutlers and ſervants of the army, ſeated alſo in chariots. In the rear were a body of light-armed troops, with their commanders, who cloſed the whole march.

Such

Such was the ſplendour of this pageant monarch: he took the field encumbered with an unneceſſary train of concubines, attended with troops of various nations, ſpeaking different languages; from their numbers impoſſible to be marſhalled, and ſo rich and effeminate in gold and in garments, as ſeemed rather to invite than deter an enemy.

CHAP. IX.

ALEXANDER, as frequently happens to the greateſt captains, felt ſome emotions, when he ſaw that he was going to hazard all at once. The more fortune had favoured him hitherto, the more he now dreaded her frowns: the moment was approaching, which was to determine his fate. On the other ſide, his courage revived from the reflection, that the reward of his toils exceeded the dangers of them; and, though he was uncertain with regard to the victory, he at leaſt hoped to die glorioufly, and like Alexander. However, he did not divulge theſe thoughts to any one, well knowing that, upon the approach of a battle, a general ought not to diſcover the leaſt marks of ſadneſs or perplexity, and that the troops ſhould read nothing but reſolution and intrepidity in the countenance of their commander.

Having made his ſoldiers refreſh themſelves, and ordered them to be ready by three o'clock in the morning, he went to the top of a moun-

tain, and there, by torch light, ſacrificed, after the manner of his country, to the gods of the place, As ſoon as the ſignal was given his army which was ready to march and fight, arrived by day-break at the ſeveral poſts aſſigned them. But the ſpies now bringing word, that Darius was not above thirty furlongs from them, the king cauſed his army to halt, and then drew it up in battle array. The peaſants, in the greateſt terror, came alſo, and acquainted Darius with the arrival of the enemy, which he would not at firſt believe, imagining that Alexander fled before him, and was endeavouring to eſcape. This news threw his troops into the utmoſt confuſion, who, in their ſurpriſe, ran to their arms with great precipitation and diſorder.

The ſpot were the battle was fought, lay near the city of Iſſus, which the mountains bounded on one ſide, and the ſea on the other. The plain that was ſituated between them both muſt have been conſiderably broad, as the two armies encamped in it. The river Pinarius ran through the middle of this plain, from the mountain to the ſea, and divided it very nearly into two equal parts. The mountain formed a hollow kind of gulf, the extremity of which, in a curved line, bounded part of the plain.

Alexander had at firſt advanced very ſlowly, to prevent the ranks on the front of the phalanx from breaking, and halted by intervals; but when he was got within bow-ſhot, he commanded all his right wing to plunge impetuouſly into the river, purpoſely that he might ſurpriſe the barbarians, come ſooner to a cloſe engagement,

engagement, and be leſs expoſed to the enemy's arrows; in all which he was very ſucceſsful. Both ſides fought with the utmoſt bravery and reſolution; and, being now forced to fight cloſe, they charged both ſides ſword in hand, when a dreadful ſlaughter enſued, each engaging man to man. Alexander wiſhed nothing ſo ardently as to kill with his own hand Darius, who, being ſeated on a high chariot, was conſpicuous to the whole army. Oxathres, brother to Darius, obſerving that Alexander was going to charge that monarch with the utmoſt vigour, ruſhed before his chariot with the horſe under his command, and diſtinguiſhed himſelf above the reſt. The horſes that drew Darius's chariot loſt all command, and ſhook the yoke ſo violently, that they were upon the point of overturning the king, who, ſeeing himſelf going to fall alive into the hands of his enemies, leaped down and mounted another chariot. The reſt, obſerving this, fled as faſt as poſſible, and throwing down their arms, made the beſt of their way. Darius, the inſtant he ſaw his left wing broken, was one of the firſt who fled in his chariot; but getting afterwards into craggy rugged places, he mounted on horſeback, throwing down his bow, ſhield, and royal mantle. Alexander however, did not attempt to purſue him, till he ſaw his phalanx had conquered the Greeks who obſtinately oppoſed them, and that the Perſian horſe were put to flight; which proved of great advantage to the prince that fled. In this battle, ſixty thouſand of the Perſian infantry, and

ten thouſand horſemen, were ſlain; while of Alexander's army, there fell but two hundred and eighty in all.

Syſigambis, Darius's mother, and that monarch's queen, were found remaining in the camp, with two of the king's daughters, his ſon, yet a child, and ſome Perſian ladies; for the reſt had been carried to Damaſcus, with part of Darius's treaſure, and all ſuch things as contributed only to the luxury and magnificence of his court. No more than three thouſand talents were found in his camp; but the reſt of the treaſure fell afterwards into the hands of Parmerio, at the taking of the city of Damaſcus.

The next day, Alexander viſited his royal priſoners; and his noble and generous behaviour on this occaſion, gave Plutarch occaſion to ſay, that "the princeſſes of Perſia lived in an enemy's camp, as if they had been in ſome ſacred temple, unſeen, unapproached, and unmoleſted." Syſigambis was diſtinguiſhed by extraordinary marks of Alexander's favours: Darius himſelf could not have treated her with more reſpect than did that generous prince. He allowed her to regulate the funerals of all the Perſians of the royal family, who had fallen in battle; and, through her interceſſion, he pardoned ſeveral of Darius's nobles, who had juſtly incurred his diſpleaſure. This magnanimous conduct has done more honour to Alexander's character, than all his ſplendid conqueſts. The gentleneſs of his manners to his ſuppliant captives, his chaſtity and continence, when he had the power to enforce obedience, were ſetting an

example

example to heroes, which it has been the pride of many ſince to imitate.

After this conqueſt, all Phœnicia, the capital city, Tyre, only excepted, was yielded to the conqueror. Good fortune followed him ſo faſt, that it rewarded him beyond his expectations. Antigonus, his general in Aſia, overthrew the Capadocians, Paphlagonians, and others lately revolted. Ariſtodemus, the Perſian admiral, was overcome at ſea, and a great part of his fleet taken. The city of Damaſcus alſo, in which the treaſures of Darius were depoſited, was given up to Alexander.

Alexander next went to Sidonia, whoſe king, Strabo, he dethroned for his attachment to Darius, and permitted Hephæſtion to elect in his ſtead, whomſoever of the Sidonians he ſhould judge worthy of ſo exalted a character. This favourite was quartered at the houſe of two brothers, who were young, and of the moſt conſiderable family in the city. To theſe he offered the crown; but they refuſed it, telling him, that, according to the laws of their country, no perſon could aſcend the throne unleſs he were of the royal blood. Hephæſtion, admiring this greatneſs of ſoul, which could contemn what others ſtrive to obtain by fire and ſword, "Continue (ſaid he to them) in this way of thinking, you who ſeem ſenſible, that it is much more glorious to refuſe than to accept a diadem. However, name me ſome perſon of the royal family, who may remember when he be king, that it was you who ſet the crown on his head." The brothers obſerving that ſeveral

through

through exceſſive ambition, aſpired to this high ſtation, and to obtain it paid a ſervile court to Alexander's favourites, declared, that they did not know any perſon more worthy of the diadem than one Abdolonymus, deſcended, though at a great diſtance from the royal family; but who at the ſame time, was ſo poor, that he was obliged to get his bread by day labour in a garden without the city. His honeſty and integrity had reduced him, as well as many more, to ſuch extreme poverty. Solely intent upon his labour, he did not hear the claſhing of the arms which had ſhaken all Aſia. The two brothers went immediately in ſearch of Abdolonymus, with the royal garment, and found him weeding in his garden. When they ſaluted him king, Abdolonymus looked upon the whole as a dream; and, unable to gueſs the meaning of it, aſked if they were not aſhamed to ridicule him in that manner. But as he made a greater reſiſtance than ſuited their inclinations, they themſelves waſhed him, and threw over his ſhoulders a purple robe richly embroidered with gold; then, after repeated oaths of their being in earneſt, they conducted him to the palace.

Alexander commanded the new-elected prince to be ſent for, and, after ſurveying him attentively a long time, he ſpoke thus: "Thy air and mien do not contradict what is related of thy extraction; but I ſhould be glad to know with what frame of mind thou didſt bear thy poverty." "Would to the gods (replied he) that I may bear this crown with equal patience!

Theſe

Abdolonymus invested with Royalty.

Theſe hands have procured me all I deſired; and whilſt I poſſeſſed nothing, I wanted nothing." This anſwer gave Alexander an high idea of Abdolonymus's virtue; ſo that he preſented him, not only with the rich furniture that belonged to Strabo, and part of the Perſian plunder, but likewiſe annexed one of the neighbouring provinces to his dominions.

The Macedonians had already ſubdued Syria and Phœnicia, the city of Tyre excepted. This city was juſtly entitled the Queen of the ſea, that element bringing to it the tribute of all nations. She boaſted of having firſt invented navigation, and taught mankind the art of braving the winds and waves by the aſſiſtance of a frail bark. The happy ſituation of Tyre, the conveniency and extent of its ports, the character of its inhabitants, who were induſtrious, laborious, patient, and extremely courteous to ſtrangers, invited thither merchants from all parts of the globe: ſo that it might be conſidered, not ſo much a city belonging to any particular nation, as the common city of all nations, and the centre of their commerce.

Alexander thought it neceſſary, both for his pride and his intereſt, to take the city, though it was generally ſuppoſed to be impregnable from its fortifications, and inacceſſible from its ſituation. Alexander, however, prepared for the ſiege, which is one of the moſt celebrated recorded in hiſtory. After a long and obſtinate defence on the ſide of the Tyrians, and a tedious and almoſt hopeleſs attack of the beſiegers, Alexander took it by ſtorm; and thus fell Tyre, that

that had been for many ages the moſt-flouriſhing city in the world, and had ſpread the arts of commerce into the remoteſt regions.

CHAP. X.

WHILST Alexander was carrying on the ſiege of Tyre, he received a ſecond letter from Darius, in which that monarch ſeemed more ſenſible of his power than before: he now gave him the title of king, and offered him ten thouſand talents, as a ranſom for his captive mother, and wife: he offered him his daughter Statira in marriage, with all the country he had conquered, as far as the river Euphrates: he hinted to him the inconſtancy of fortune, and deſcribed at large the powers he was ſtill poſſeſſed of to oppoſe.

Theſe terms were ſo conſiderable, that, when the king debated upon them in council, Parmenio, one of his generals, could not help obſerving, that, if he were Alexander, he would agree to ſuch a propoſal. To which Alexander nobly replied, "And ſo would I, were I Parmenio." He therefore treated the propoſal of Darius with haughty contempt, and refuſed to accept of treaſures which he already conceived as his own.

From Tyre, Alexander marched to Jeruſalem, where the Jews opened their gates to receive him. From this city, he went on to Gaza, where he found a more obſtinate reſiſtance than he

he had expected; but at length, taking the town by ſtorm, and having cut the garriſon, conſiſting of ten thouſand men, to pieces, with brutal ferocity, he ordered Bœtis, the governor, to be brought before him; and having in vain endeavoured to intimidate him, commanded, at laſt, that holes ſhould be bored through his heels, and thus to be tied by cords to the back of his chariot, and in this manner to be dragged round the walls of the city. This he did in imitation of Achilles, whom Homer deſcribes as having dragged Hector round the walls of Troy in the ſame manner: but it was reading that poet to very little advantage, to imitate this hero in the moſt unworthy part of his character.

He then marched into Egypt, and poſſeſſed himſelf of the whole of it, without meeting with the leaſt oppoſition. He afterward viſited the temple of Jupiter, and cauſed himſelf to be acknowledged by the prieſts as the ſon of that god. Having ſettled his affairs in Egypt, he ſet out to march againſt Darius, who was now preparing to oppoſe him.

On his march, Statira, the wife of Darius, died in child-bed, and was honoured with a funeral ceremony due to her exalted character and ſtation. The news of that melancholy event was carried to Darius by Tricus, one of Statira's eunuchs, who had effected his eſcape from the Macedonian camp. The news of Statira's death overwhelmed the mind of Darius with the deepeſt ſorrow; but when he was told of the generous manner, in which the royal

captives

captives had been treated, he broke out into this exclamation: "Ye gods, the guardians of our births, and who decree the fate of nations, grant that I may be enabled to leave the Perſian ſtate rich and flouriſhing as I found it; that I may have it my power to make Alexander a proper return for his generoſity to the deareſt pledges of my affection! But, if the duration of this empire is near at an end, and the greatneſs of Perſia about to be forgotten, may none but Alexander be permitted to ſit on the throne of Cyrus!" Such ſentiments in a deſpotic prince muſt give a very favourable idea of the liberality of his mind.

The armies of Alexander and Darius were now haſtily approaching each other, and at length met on a plain near the city of Arbela. The army of Darius, conſiſted, at leaſt, of ſix hundred thouſand foot, and forty thouſand horſe; and the other of no more than forty thouſand foot, and about eight thouſand horſe. The two armies engaged, and the battle was obſtinate and bloody; but the Perſians were at length routed, and Darius and his army put to flight. Alexander then marched for Babylon, and entered that city in triumph, being received by its inhabitants in the moſt magnificent manner. He next took poſſeſſion of Perepolis, at the head of his victorious ſoldiers; who, though the inhabitants made no reſiſtance, began to cut in pieces all thoſe who ſtill remained in the city. However, the king ſoon put an end to the maſſacre, and forbad his ſoldiers to commit any further violence.

While

While Alexander was thus triumphing in all the exultation of ſucceſs, the wretched Darius was by this time arrived at Ecbatana, the capital of Media. There remained ſtill with this fugitive prince thirty thouſand foot; among whom were four thouſand Greeks, who were faithful to him to the laſt. Beſides theſe he had four thouſand ſlingers, and upwards of three thouſand Bactrian horſe, whom Beſſus, their governor, commanded. Darius, even with ſo ſmall a force, ſtill conceived hopes of oppoſing his rival, or at leaſt of protracting the war; but he was ſurrounded with traitors, his want of ſucceſs having turned all mankind againſt him. Nabarzanes, one of the greateſt lords of Perſia, and general of the horſe, had conſpired with Beſſus, general of the Bactrians, to commit the blackeſt of all crimes: to ſeize upon the perſon of the king, and lay him in chains, which they might eaſily do, as each of them had a great number of ſoldiers under his command. Their deſign was, if Alexander ſhould purſue them, to ſecure themſelves by giving up Darius alive into his hands; and, in caſe they eſcaped, to murder that prince, and afterwards uſurp his crown, and begin a new war. Theſe traitors ſoon won over the troops by repreſenting to them, that they were going to their deſtruction; that they would ſoon be cruſhed under the ruins of an empire, which was juſt ready to fall; at the ſame time that Bactriana was open to them, and offered them immenſe riches. Theſe promiſes ſoon prevailed upon the perfidious army,

he Greek mercenaries excepted, who rejected all their propoſals with diſdain. Darius, thus betrayed by his generals, and purſued by his enemies, the Greeks ſolicited the honour of protecting his perſon, aſſuring him they would ſo do, at the expence of the laſt drop of their blood. But his noble ſpirit would not ſuffer him to accept the offer: "If my own ſubjects (ſaid he) will not give me protection, how can I ſubmit to receive it from the hands of ſtrangers?" His faithful Grecian ſoldiers, finding it beyond their power to grant him any relief, threw themſelves upon the mercy of Alexander; who, in conſideration of their noble ſpirit, forgave them, and employed them in his own ſervice.

The traitors ſeized and bound their monarch in chains of gold, under the appearance of honour, as he was a king; then encloſing him in a covered chariot, they ſet out towards Bactriana. In this manner they carried him with the utmoſt diſpatch; until being informed, that the Grecian army was ſtill cloſely purſuing them, they found it impoſſible either to conciliate the friendſhip of Alexander, or to ſecure a throne for themſelves. They, therefore, once more gave Darius his liberty, and deſired him to make the beſt of his eſcape with them from the conquerer; but he replied, that the gods were ready to revenge the evils he had already ſuffered; and, appealing to Alexander for juſtice, refuſed to follow a band of traitors. At theſe words they fell into the utmoſt fury, wounding him with their darts and

their

their ſpears, and left him to linger in this manner, unattended, the remainder of his wretched life. The traitors then made their eſcape different ways; while the victorious Macedonians at length coming up, found Darius in ſolitude, lying in his chariot, and drawing near his end. However, he had ſtrength enough, before he died, to call for drink, when a Macedonian, Polyſtratus by name, brought him. On this melancholy occaſion, the generoſity of the unfortunate monarch ſhone forth, in the addreſs he made to this ſtranger: "Now, indeed, (ſaid he) I ſuffer the extremity of miſery, ſince it is not in my power to reward thee for this act of humanity." He had a Perſian priſoner, whom he employed as his interpreter. Darius, after drinking the liquor that had been given him, turned to the Macedonian, and told him, that in the deplorable ſtate to which he was reduced, he however ſhould have the comfort to ſpeak to one who could underſtand him, and that his laſt words would not be loſt. He therefore charged him to tell Alexander, that he had died in his debt, that he gave him many thanks, for the great humanity he had exerciſed towards his mother, his wife, and his children, whoſe lives he had not only ſpared, but reſtored to their former ſplendour; that he beſought the gods to give victory to his arms, and make him monarch of the univerſe; that he thought he need not entreat him to revenge the execrable murder committed on his perſon, as that was the common cauſe of kings.

After this, taking Polyſtratus by the hand, "Give him (ſaid he) thy hand, as I give thee mine; and carry him, in my name, the only pledge I am able to give of my gratitude and affection." Having ſaid theſe words, he breathed his laſt.

Alexander coming up a moment after, and ſeeing Darius's body, he wept bitterly; and, by the ſtrongeſt teſtimonies of affection that could be given, proved how intimately he was affected with the unhappineſs of a prince who deſerved better. He immediately pulled off his military cloak, and threw it on Darius's body; then cauſing it to be enbalmed, and his coffin to be adorned with royal magnificence, he ſent it to Syſigambis, to be interred with the honours uſually paid to the deceaſed Perſian monarchs, and entombed with his anceſtors. Thus died Darius, in the fiftieth year of his age, ſix of which he reigned with felicity. In him the Perſian empire ended, after having exiſted from the time of Cyrus the Great, a period of 299 years.

The traitor Beſſus did not eſcape the fate due to his crimes. Alexander purſued him, to avenge on the murderer the death of his royal maſter. After wandering, in anxiety and horror, from province to province, he was delivered, by the aſſociates of his guilt, into the hands of Alexander, by whom he was put to a cruel death.

CHAP.

CHAP. XI.

THE death of Darius only ſerved to enflame the ſpirit of ambition in Alexander to purſue further conqueſts. He croſſed Parthia, and arrived in the province of Hyrcania, which ſubmitted to his arms. He afterwards ſubdued the Mandii, the Arii, the Drangæ, the Arachoſii, and ſeveral other nations, into which his army marched with greater ſpeed than people generally travel. He frequently would purſue an enemy for whole days and nights together, almoſt without ſuffering his troops to take any reſt. By this prodigious rapidity, he came unawares upon nations, who thought him at a great diſtance, and ſubdued them before they had time to put themſelves in a poſture of defence.

Alexander, now enjoying a little repoſe, abandoned himſelf to ſenſuality; and he, whom the arms of the Perſians could not conquer, fell a victim to their vices. Nothing was now to be ſeen but games, parties of pleaſure, women and exceſſive feaſting, in which he uſed to revel whole days and nights. Not ſatisfied with the buffoons, and the performers on inſtrumental muſic, whom he had brought with him out of Greece, he obliged the captive women, whom he carried along with him, to ſing ſongs after the manner of their country. He happened, among theſe women, to perceive

one who appeared in deeper affliction than the reſt, and who, by a modeſt, and at the ſame time a noble confuſion, diſcovered a greater reluctance than the others to appear in public. She was a perfect beauty, which was very much heightened by her baſhfulneſs, whilſt ſhe threw her eyes to the ground, and did all in her power to conceal her face. The king ſoon imagined, by her air and mien, that ſhe was not of vulgar birth; and enquiring himſelf into it, the lady anſwered, that ſhe was granddaughter to Ochus, who not long before had ſwayed the Perſian ſceptre, and daughter of his ſon; that ſhe had married Hyſtaſpes, who was related to Darius, and general of a great army. Alexander, being touched with compaſſion, when he heard the unhappy fate of a princeſs of the blood-royal, and the ſad condition to which ſhe was reduced, not only gave her liberty, but returned all her poſſeſſions; and cauſed her huſband to be ſought for, in order that ſhe might be reſtored to him. This ſingle act of generoſity ſhould draw a veil over many of his faults.

Hitherto we have ſeen Alexander triumphing by a courſe of virtue, we are now to behold him ſwollen up by ſucceſs, ſpoiled by flattery, and enervated by vices, exhibiting a very doubtful character, and mixing the tyrant with the hero. Upon a charge of a real or imaginary plot againſt him, he firſt put Philotas to death, and afterwards the father, Parmenio, who was at the time of his death ſeventy years of age, and

and had ſerved his maſter with fidelity and zeal, which in the end was thus rewarded. Alexander, thus uniting in his perſon at once great cruelty and great enterprize, ſtill marched forward in ſearch of new nations, whom he might ſubdue.

Having ſubdued the Maſſagetæ, the Dahæ, and other nations, he entered the province of Barſaria, from thence he advanced to Maracander, and appointed Clitus governor of that province. This was an old officer, who had fought under Philip, and ſignalized himſelf on many occaſions. At the battle of the Granicus, as Alexander was fighting bareheaded, and Raſaces had his arm raiſed, in order to ſtrike him behind, Clitus covered the king with his ſhield, and cut off the barbarian's hand. This favour, however, only advanced Clitus to a poſt of greater danger. One evening, at an entertainment, the king, after drinking immoderately, began to celebrate his own exploits, in a manner which ſhocked all his old generals. Clitus, who was alſo intoxicated, contradicted Alexander in all his aſſertions, and ſung, with an air of inſolence, verſes reflecting highly on the prince, who ſeeing the general near him, he ſtruck him dead with a javelin. The king had no ſooner murdered his faithful ſervant, than he perceived the atrociouſneſs of the act: he threw himſelf upon the dead body, forced out the javelin, and would have deſtroyed himſelf, had he not been prevented by his guards, who ſeized and carried him forcibly to his own apartment,

apartment, where the flattery and perſuaſions of his friends at length ſerved to alleviate his remorſe. Alexander, in order to divert his melancholy, aſſembled his army, and marched in purſuit of new conqueſts.

He advanced into India, which having never been a warlike nation, he ſubdued it with the rapidity rather of a traveller than a conqueror. Numberleſs petty ſtates ſubmitted to him, ſenſible that his ſtay would be ſhort, and his conqueſts evaneſcent. Sailing down the river Indus, and conquering every thing in his way, he at laſt came to the country of the Oxydraci and the Mallis, the moſt valiant people in the Eaſt. However, Alexander defeated them in ſeveral engagements, diſpoſſeſſing them of their ſtrong holds, and at laſt marched againſt their capital city, where the greateſt part of their forces were retired. It was upon this occaſion, that ſeizing a ſcaling ladder, himſelf firſt mounted the wall, followed only by two of his officers. His attendants believing him to be in danger, mounted ſwiftly to ſuccour him; but the ladder breaking, he was left alone. It was now that his raſhneſs became his ſafety; for leaping from the wall into the city, which was crowded with enemies, ſword in hand, he repulſed ſuch as were neareſt, and even killed the general, who advanced in the throng. Thus with his back to a tree that happened to be near, he received all the darts of the enemy in a ſhield, and kept even the boldeſt at a diſtance. At laſt, an Indian diſcharging an arrow of three feet long,

long, it pierced his coat of mail and his right breaſt, and ſo great a quantity of blood iſſued from the wound, that he dropped his arms, and lay as dead. The Indian came to ſtrip him, ſuppoſing him really what he appeared; but Alexander that inſtant recalled his ſpirits, and plunged a dagger in his ſide. By this time, a part of the king's attendants came to his ſuccour, and forming themſelves round his body, till his ſoldiers without found means of burſting the gates, ſaved him, and put all the inhabitants, without diſtinction, to the ſword.

The wound which at firſt ſeemed dangerous, having, in the ſpace of ſix or ſeven days, aſſumed a more favourable appearance, Alexander mounted his horſe, and ſhewed himſelf to the army, who ſeemed to view him with inſatiable pleaſure. Then continuing his voyage, and ſubduing the country on each ſide, as he paſſed along, the pilots perceived from the ſwell of the river, that the ſea could not be far diſtant; and they informed the king, that they already felt the breezes of the ocean. Nothing ſo much aſtoniſhed the Macedonian ſoldiers, as the ebbing and flowing of the tide. Accuſtomed to the gentle floods of the Mediterranean, they were amazed when they ſaw the Indus riſe to a great height, and overflow the country, which they conſidered as a mark of divine reſentment. They were no leſs terrified ſome hours afterwards, when they ſaw the river forſake its banks, and leave thoſe lands uncovered, which it had ſo lately overflowed. Thus,

after

after a voyage of nine months, he at laſt ſtood upon the ſhore; and, after having offered ſacrifices to Neptune, and looked wiſhfully on the immenſe expanſe of waters before him, he is ſaid to have wept for having no more worlds left to conquer. Here he put an end to his excurſions; and, having appointed Nearchus admiral of his fleet, with orders to coaſt along the Indian ſhore as far as the Perſian gulf, he ſet out with his army for Babylon.

His army ſuſtained incredible hardſhips on their return: paſſing through a country deſtitute of all ſorts of proviſions, they were obliged to feaſt on the beaſts of burden, and were forced to burn thoſe rich ſpoils, for the ſake of which they had encountered ſo many dangers. Thoſe diſeaſes alſo, that generally accompany famine, compleated their calamity, and deſtroyed them in great numbers; but the king's fortitude appeared to great advantage on this occaſion. The army being in abſolute want of water, ſome ſoldiers were ſent to endeavour to find out a ſpring. They fortunately fell upon one; but it yielded them but a very ſmall quantity of water. With what they had gotten, the ſoldiers returned rejoicing to the king, who, inſtead of drinking it, poured it upon the ground, unwilling that his ſoldiers ſhould ſuſtain a calamity, in which he refuſed to bear a part. This generous act inſpired the ſoldiery with freſh ſpirits.

After a march of ſixty days, they arrived in the province of Gedroſia, the fertility of which

ſoon

ſoon baniſhed from the minds of the ſoldiery all their former difficulties. Alexander paſſed through the country, not in the military pomp of a conqueror, but in the licentious diſguiſe of an enthuſiaſt; ſtill willing to imitate Bacchus, he was drawn by eight horſes, on a ſcaffold in the form of a ſquare ſtage, where he ſpent the days and nights in feaſting. Along the roads where he paſſed, were placed caſks of wine in great abundance, and theſe the ſoldiers drained in honour of their mock deity. The whole country echoed with the ſound of inſtruments, and the howling of bacchanals, who, with their hair diſhevelled, and frantic mirth, ran up and down, abandoning themſelves to every kind of lewdneſs. This vice produced one of a much more formidable nature in the king's mind; for it always inflamed his paſſions to cruelty, and the executioner generally crowned the feaſt.

After various combats, conqueſts, cruelties, follies, and exceſſes, Alexander arrived at Babylon. On his approach to the city, many ſiniſter omens were obſerved; on which account the Chaldeans, who pretented to foreſee future evens, attempted to perſuade him not to enter that city. The Greek philoſophers, on the other hand, diſplayed the futility of their predictions. Babylon was a theatre for him to diſplay his glory on; and ambaſſadors from all the nations he had conquered were there in readineſs to celebrate his triumphs. After making a moſt magnificent entry, he gave audience

to the ambaſſadors with a grandeur and dignity ſuitable to his power, yet with the affability and politeneſs of a private courtier.

Alexander, finding Babylon, in extent and conveniency ſuperior to all other cities of the Eaſt, he reſolved to make it the ſeat of his empire; and for that purpoſe was deſirable of adding to it all the ornaments poſſible. Though he was much employed in projects of this kind, and in ſchemes beyond human power to execute, he ſpent the greater part of his time in ſuch pleaſures as this magnificent city afforded; but his pleaſures often terminated in licentiouſneſs and riot. The recollection of the cruel manner, in which he had put a period to the lives of ſome of his beſt friends and favourites, feſtered in his mind, and caſt a thick gloom over his ſpirits; to diſſipate which, required the application of ſome very powerful remedy. The remedy, to which he had recourſe, was *intemperance*. He was, of courſe, frequently invited to banquets, at which he drank ſo immoderately, as often to have no command left of himſelf.

On a particular occaſion, having ſpent the whole night in a debauch, a ſecond was propoſed: he accepted the invitation, and drank to ſuch exceſs, that he fell upon the floor, to appearance dead, and in this lifeleſs manner was carried, a ſad ſpectacle of debauchery, to his palace. The fever continued, with ſome intervals, in which he gave the neceſſary orders for the ſailing of the fleet, and the marching

of

of his land forces, being perſuaded he ſhould ſoon recover. But at laſt, finding himſelf paſt hopes, and his voice beginning to fail, he gave his ring to Perdiccas, with orders to convey his corps to the temple of Ammon. He ſtruggled, however, with death for ſome time, and raiſing himſelf upon his elbow, he gave his hand to the ſoldiers who preſſed to kiſs it. Being then aſked to whom he would leave his empire, he anſwered, "To the moſt worthy." Perdiccas enquiring at what time he ſhould pay him divine honours, he replied, "When you are happy." With theſe words he expired, being thirty-two years and eights months old, of which he had reigned twelve, with more fortune than virtue.

By the death of this illuſtrious conqueror were fulfilled many of the prophecies of the ſacred writers. One of them is ſingularly ſtriking: "The temple of Belus ſhall be broken down to the ground, never to raiſe from its ruins." That the word of God might ſtand firm, Alexander is cut off, at the very inſtant he is preparing to rebuild that temple, and to raiſe Babylon to its wonted ſplendour. Alexander left one ſon, named Hercules, who was born of Barſine, the daughter of Artabazus, and widow of Memnon. Both Roxana and Statira are ſaid to have been left pregnant.

In whatever light we view this monarch, we ſhall find little to admire, and leſs to imitate. That courage, for which he was celebrated, is but a ſubordinate virtue; that fortune, which

conſtantly attended him, was but an accidental advantage; that diſcipline, which prevailed in his army, was produced and cultivated by his father; but his intemperance, his cruelty, his vanity, his paſſion for uſeleſs conqueſts, were all his own. His victories, however, ſerved to crown the pyramid of Grecian glory; they ſerved to ſhew, to what a degree the arts of peace can promote thoſe of war. In this picture, we view a combination of petty ſtates, by the arts of refinement, growing more than a match for the reſt of the world united, and leaving mankind an example of the ſuperiority of intellect over brutal force.

CHAP. XII.

ALEXANDER having, by his laſt words, bequeathed his empire "to the moſt worthy," men who had been accuſtomed to rule with abſolute power, in diſtant, extenſive, populous, and wealthy provinces, muſt have been highly pleaſed to find, that their ſovereign's will threw no bar in their way to dominion or power. There was one, however, who appeared to have an extraordinary claim to diſtinction: Perdiccas, to whom Alexander, in his laſt moments, had delivered his royal ſignet. Poſſeſſed of merit, equal at leaſt to that of his competitors, this adventitious circumſtance might ſeem to have given him a ſuperior

ſuperior title to the vaſt object in queſtion; but his rivals were too proud to ſuffer an equal to be exalted above them, without throwing ſome embarraſiment in his way; and too fond of power to beſtow a title to an empire, without advancing their own pretenſions. Accordingly, they all remonſtrated, and oppoſed Perdiccas's elevation; and, finding that they were not likely to ſucceed in their private ſchemes, by acting intereſtedly, they reſolved to overturn his, by acting juſtly, in ſupporting the claims of the lawful heirs to the crown. Theſe were Hercules, the ſon of Alexander; and Aridæus, Alexander's own brother. There was little or no conteſt about Aridæus's right to a ſhare in the ſovereignty. He had been acknowledged to be inſane; and that circumſtance, perhaps more than his conſanguinity to the king, procured him an eaſy admiſſion to the throne. The right of Hercules was not ſo readily recognized: his mother was not of royal extraction; and as Alexander had always ſhewn a preference to Roxana and Statira, and had, moreover, omitted to mention Hercules in his laſt hours, his title was at once ſet aſide; but the excluſive right to the throne was not to be granted to one perſon. It was therefore judged proper, by all the leading men, to divide the ſovereignty between Aridæus and the child to be born of Roxana, ſhould it prove a ſon. This appointment was eaſily acceded to, as the government that was naturally to be expected from it, would have full ſcope for the exerciſe of avarice aud ambi-

tion. This ſettlement being made, the various competitors for the Macedonian empire retired to their reſpective employments.

Roxana being delivered of a ſon, whom they named Alexander, Olympias had been recalled to take charge of her infant grandſon, and to ſanction the new adminiſtration of Macedon by her preſence. On her arrival at Macedon, ſhe firſt let looſe her ſavage revenge on Aridæus, and his queen Eurydice. Aridæus, the ſon of Philip by a concubine, had from his infancy been ſubjected to that averſion and hatred from Olympias, which the relationſhip that ſubſiſted between her and him naturally excited. The infirmity of his underſtanding was ſaid to have been the effect of a potion, which ſhe gave him. Cynane, the mother of Aridæus's queen, had been murdered at the inſtigation of Olympias. Amyntas, her father, the ſon of Philip the Firſt's elder brother, had alſo been deſtroyed through her contrivance; ſo that neither Aridæus, nor Eurydice his wife, could be ſuppoſed to look upon her with complacence. Indeed, they had every reaſon to apprehend bad conſequences from her getting into power, and they ſet themſelves to provide for the worſt. Eurydice raiſed an army, and marched to meet Olympias; but on the two armies meeting, the troops of Eurydice went over to the ſtandard of Olympias, and Aridæus and his queen fell in her hands.

Olympias perſecuted the royal couple with all that unrelenting hatred which marked her diſpoſition: they were confined to a priſon,

priſon, which was ſo ſmall, that they could ſcarcely turn themſelves in it. Their wretched ſuſtenance was thrown in at a little hole, through which paſſed light and air, and all the other limited comforts they were permitted to enjoy. Perceiving that this barbarous treatment had no other effect than to excite the compaſſion of the people, and fearing that their commiſeration would ſoon be converted into indignation towards her, ſhe reſolved to put a period to the miſerable exiſtence of her priſoners. She inſtructed ſome Thracians to enter the priſon, and diſpatch Aridæus, which they did without remorſe. He had reigned ſix years and four months.

This inhuman action being perpetrated, Olympias ſent meſſengers to the queen, furniſhed with a poniard, a rope, and a cup of poiſon, deſiring her to chooſe which ſhe pleaſed. They found her binding up the wounds of her bleeding ſpouſe, with linen which ſhe had torn from her own body, and paying all that decent and ſolemn reſpect to the lifeleſs corſe, which became her deplorable ſituation. She received the meſſage that was brought to her with the greateſt compoſure; and, after entreating the gods, that Olympias might be rewarded with the like preſent, ſhe took the rope, and ſtrangled herſelf. Thus were that hapleſs pair cut off. Olympias had now ſeen a period to the life of Aridæus, whom ſhe had long ſince deprived of every rational enjoyment, by robbing him of his underſtanding; and ſhe had completed the ruin of Eurydice

and her family, by conſigning her to an end ſimilar to that, which her violent and vindictive paſſions had formerly procured to her unfortunate parents. Nor was her thirſt of blood yet quenched; for ſhe cauſed Nicanor, the brother of Caſſander, to be put to death. The body of Iolas, another brother of Caſſander, which had long reſted in the tomb, ſhe had brought forth, and expoſed on the highway; and an hundred Macedonians of noble birth were ſeized and executed, on ſuſpicion of having been in the intereſt of Caſſander. At laſt, however, the fortune of war threw her into the power of Caſſander, who delivered her into the hands of thoſe whoſe kindred ſhe had murdered, and who thereupon cut her throat.

The furious contenſions that now ſubſiſted among the ambitious ſurviving captains of Alexander, deluged Greece in blood, and brought on the moſt unnatural murders. Beſides thoſe horrid and unnatural ſcenes we have already deſcribed, Roxana and her ſon Alexander were impriſoned, and treated with contempt; and Hercules, the ſon of Alexander by Barſine, the only remaining branch of the royal family, was murdered about two years after. Not more than twenty-eight years had elapſed ſince the death of Alexander, and not a ſingle branch of his houſe remained to enjoy a portion of that empire, which Philip and his ſon had acquired at the price of the greateſt policy, dangers, and bloodſhed. Such, to the royal family of Macedon, were the effects of

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that ambition, which had lighted the torch of war over Europe, Aſia, and Africa.

Among the laſt kings of Macedon, was Philip, ſon of Demetrius. He had two ſons, Perſeus and Demetrius; the former of which accuſed the latter of a deſign to aſſaſſinate the king, who retiring into the inner apartment of his palace, with two of his nobles, ſat in ſolemn judgment on his two ſons, being under the agonizing neceſſity, whether the charge ſhould be proved or diſapproved, of finding one of them guilty. Perſeus took care to procure ſuch evidence againſt his brother, as might not fail of convicting him, and Demetrius was accordingly put to death. Philip, when too late, diſcovered that he had been impoſed upon by a forgery, and died of a broken heart. He was ſucceeded by his ſon Perſeus, who, ſome time after, was taken priſoner by the Romans, led in triumph through the ſtreets of Rome, and then thrown into a dungeon, where he ſtarved himſelf to death.

The fatal diſſention among the Grecian chiefs expoſed them to the inroads of every neighbouring power. The Romans, after the defeat of Perſeus, eſtabliſhed a new form of government in Macedon. The whole kingdom was divided into four diſtricts; the inhabitants of each were to have no connection, intermarriage, or exchange of poſſeſſions, with thoſe of the other diſtricts; and, among other regulations tending to reduce them to a ſtate of the moſt abject ſlavery, they were inhibited from the uſe of arms, unleſs in ſuch places as

were

were expoſed to the incurſions of the barbarians. Triumphal games at Amphipolis, to which all the neighbouring nations, both Europeans and Aſiatics, were invited, announced the extended dominion of Rome, and the humiliation not only of Macedon, but of all Greece; for the Romans now found nothing in that part of the world that was able to oppoſe them.

Greece, now ſunk in that maſs of nations which compoſed the Roman empire, had loſt every veſtige of national exiſtence; and, while ſhe was excluded from all participation in the proſperity of her conquerors, ſhe ſhared deeply in her misfortunes. The civil wars of Rome drenched Greece with blood; and, when that war was concluded, whoever had not appeared on the ſide of the victor, was conſidered as his enemy. Greece, in common with the other Roman provinces, had ſuffered many oppreſſions under the emperors, and from the repeated invaſions of barbarians, when the acceſſion of Conſtantine the Great to the Imperial throne, ſeemed to promiſe to the Grecian annals a new æra of glory, and ſome comforts for their paſt misfortunes.

The hopes of Greece, however, were even here diſappointed; for Conſtantine, by dividing his dominions among his three ſons, involved the empire in the flames of civil war; and his ſon Julian, who at laſt prevailed, overturned every thing his father had done. He was unable to protect the public proſperity, undermined by the deſpotiſm of a military government, and a general

Philip sitting in judgment on his two Sons.

general puſillanimity of manners. Theſe invited attacks on the empire on every ſide. Julian was forced to yield a conſiderable territory to the Perſian monarch. In Britain, the Roman ramparts were oppoſed in vain to the hardy valour of the north; even the legionary troops had been found unable to ſuſtain the ſhocks of the unconquered Caledonians. The German tribes renewed their inroads into Gaul; Africa rebelled, and a ſpirit of diſcontent and inſurrection began to appear among the barbarian tribes on the Danube. In the reign of the Emperor Valens, the Huns, a new tribe of barbarians, in manners and aſpect more horrid than any that had yet appeared on the Roman frontiers, plundered and drove from their ſettlements the Gothic tribes on the further ſide of the Danube. Gratian, nephew and heir to Valens, ſhared the empire with Theodoſius, whom the calamities of the times raiſed to the poſſeſſion of the whole. The abilities and perſonal valour of this prince beſtowed on the empire an appearance of vigour during his reign; but his ſons Arcadius and Honorius, between whom he divided the empire, brought up in the boſom of a luxurious palace, and ſunk in effeminacy, were unequal to the taſk of governing an empire weakened by diviſion. The reign of Honorius concluded the Roman empire in the Eaſt. Alaric, the Gothic chief, who, twenty-five years before, deemed it an honour to bear arms on the ſide of the empire, was adorned with the imperial purple. Auguſtulus, the laſt Roman who was graced with

imperial

imperial dignity at Rome, was compelled to abdicate the Weſtern empire by Odeacer, king of the Heruli, about the year of Chriſt 475.

Amidſt the calamities which attended and followed after this revolution, Greece ſaw her magnificent cities laid in ruins, her numerous towns levelled with the ground, and thoſe monuments of her glory, which had hitherto eſcaped barbarian outrage, defaced and overthrown; while the wretched deſcendants of men, who bleſſed the nations with ſcience and art, were either enſlaved by the invaders, or led into captivity, or ſlaughtered by the ſwords of barbarians. Without inhabitants, or cultivation, and buried as it were in ruins, Greece was too inſignificant to be an object of ambition, and left to the poſſeſſion of any of the rovers of thoſe days, who choſe to make a temporary ſettlement in that deſolated country. Conſtantinople itſelf, during the greater part of this gloomy period, retained little more than a ſhadow of greatneſs. The chief inhabitants were thoſe families who, during the incurſions of the barbarians, had made their eſcape to the mountains. Such was the ſtate of Greece, with little variation, from the Gothic invaſion, to the final overthrow of the Eaſtern empire by the Ottoman arms, in the year of the Chriſtian æra one thouſand four hundred and fifty-three.

However, even in the midſt of war, devaſtation and ſlavery, Greece continued long to be the ſeat of philoſophy and the fine arts. Whatever conjectures may be formed concerning the advancement of ſcience in India and

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in Egypt, it is certain, that Greece was the country which enlightened, exalted, and adorned the reſt of Europe, and ſet an example of whatever is beautiful and great. It was the genius of Greece that formed thoſe very politicians and heroes, who firſt bent her lofty ſpirit under the yoke of foreign dominion. It was in Thebes, under the tuition of Epaminondas, that her heroes were trained to a love of glory, and of all thoſe arts and accompliſhments of both peace and war, by which it is beſt attained. It was a Grecian philoſopher who taught Alexander how to manage the paſſions, and govern the minds of men; while the writings of Homer, by a moſt powerful contagion, inſpired his mind with a contempt of danger and death in the purſuit of glory. As the light of Greece illuminated her Macedonian, ſo it ſpread over her Roman conquerors. Philoſophy, literature, and arts, began to follow glory and empire to Rome in the times of Sylla and Lucullus, and, in their progreſs, drew to different ſchools every man of rank and faſhion in Italy. Wealth, luxury, and corruption, and at laſt tyranny, baniſhed it from Rome; but while it laſted, it made up, in ſome degree, for the want of liberty; if it were unable to reſiſt oppreſſive power, it ſuſtained the mind in the midſt of ſufferings. Even in the worſt of times, when the Roman empire was in the laſt period of its decline, amidſt the ruins of the ancient world, diſtracted by internal diviſions, and torn to pieces by the incurſions of barbarous nations from

from the eaſt, north, and ſouth, a ſucceſſion of ingenious, learned, and contemplative minds, tranſmitted the ſacred light of truth (which, like the ſun, though eclipſed or obſcured, never deſerts the world) from one age to another.

The modern Greeks, without the leaſt political importance, and ſunk in ſlavery to a military government, retain but little of their original character. The gradations, by which that character faded away, are clearly diſcernible in their hiſtory, and preſent to the attentive eye a ſpeculation of great curioſity and importance. The relaxation of manners gradually undermined the political inſtitutions of the leading ſtates of Greece, and the complete ſubverſion of theſe, reacting on manners, accelerated on the declination of virtue. Simplicity, modeſty, temperance, ſincerity, and good faith, fled firſt; the laſt of the virtues that took its flight, was military valour.

CHRO-

CHRONOLOGICAL TABLE

OF THE PRINCIPAL

OCCURRENCES AND EVENTS

DURING THE

EXISTENCE

OF THE

GRECIAN STATES.

N. B. The Figures at the End of the Lines refer to the Date of the Events before the Birth of Chriſt.

	Before J. C.
FOUNDATION of the Kingdom of Athens by Cecrops - -	1556
Foundation of the Kingdom of Lacedemonia - -	1516
Troy taken by the Greeks	1184
Foundation of the City of Thebes	1055
Homer and Heſiod lived about	844
Foundation of the kingdom of Macedon	794
Beginning of the common æra of the Olympiad - - -	776
Thales of Miletus, founder of the Ionic ſect - - -	640
Draco, legiſlator of Athens	624
Solon, and the other ſages of Greece, lived about - - -	604

Pythagoras

Pythagoras lived about	564
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Battle of Platæa	479
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Sophocles and Euripides appeared in Greece about	473
Xerxes killed by Artabanus, the captain of his guard	472
The Perſians defeated by the Greeks, and their fleet taken, near the mouth of the river Eurymedon	471
Birth of Socrates	470
Birth of Xenophon	450
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Olympias, the mother of Alexander, cauſes Aridæus, and Eurydice, his wife, to be put to death, as ſhe herſelf is ſoon after, by order of Caſſander - - 317
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FINIS.